

AMERICA

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Chronicle

Home News.—The British Government proposed a conference of jurists to consider the terminology of the anti-war treaty proposed by the American Government to the five great Powers. This proposal was refused by the State Department. With regard to the United States, therefore, further negotiations will be carried on in the usual diplomatic channels. It was understood, however, that a conference of jurists would be held anyway. On May 9, Italy gave a cordial response to Secretary Kellogg's invitation, but did not go beyond offering cordial collaboration towards reaching an agreement, and urged that the United States take part in the conference of jurists.

Anti-War Treaty
The Jones-White shipping bill was passed by the House on May 5, without a roll call. It was then referred to conference. Agreement was considered likely. Rumors that President Coolidge would veto the bill did not seem to have foundation. It was known, however, that he objected to that section which provides that the Shipping Board shall not sell any government vessel except upon the affirmative vote of five of its seven members. It was held that this provision would hinder the Government from getting out of the shipping business. In general, the bill increased the appropriation for construction, authorized loans for new ships and provided for keeping

present ships in condition. The conference on the flood bill accepted three amendments demanded by the President under penalty of veto. One of these frees the United States from liability for damage incurred in the work. The second stipulates that the Government shall not have to buy rights of way that are natural flood ways, and the third provides that reports on tributaries shall be made to the Mississippi River Commission and not to the Federal Control Board created by the bill. On May 9, the Senate adopted the conference report after the House had already accepted it. The measure then went to the President, and his signature was confidently expected.

Politics
The principal developments in the political situation were the retirement of Senator Walsh of Montana from the Democratic race, on the grounds that "the logic of the situation" pointed to the nomination of Smith; and the primaries in Indiana, in which the fortunes of Hoover were deeply involved. Senator Watson, running as a "favorite son," defeated Mr. Hoover, who thus received his first serious setback. It was understood that Senator Watson had no serious chance of being nominated, but he belonged to the clique who were attempting to block the nomination of Hoover by every means. Meanwhile, a Senatorial investigation called all prospective candidates to answer various questions about campaign contributions, pre-convention commitments, and the like. It was noted that Senatorial candidates were treated with marked courtesy, while Mr. Hoover was subjected to serious heckling.

Canada.—By a judgment of the Supreme Court, women are not eligible to appointment as members of the Canadian Senate. The decision was based on the meaning of the word "person" as used in the British North American Act. According to the Supreme Court, those who drafted the articles of confederation sixty years ago did not specifically include women as persons qualified to be named Senators, nor did they intend that women should be so chosen. As a result of this decision, there arose a doubt as to the eligibility of women for membership in the House of Commons or in the Provincial legislatures. One woman has had a seat in the Commons for several years, and several have served in the Legislatures of the western Provinces. The case was referred to the Privy Council. Immediately upon the judgment of the Supreme Court, the Government announced that it would seek an amendment to the British North Ameri-

can Act whereby women, in view of the fact that they now have equal franchise with men, might be enabled to take equal place with men in all branches of the legislature. It was said that opposition to such an amendment would arise from the Senate itself as well as from the Province of Quebec, in which women have not been granted the right of suffrage in Provincial elections though they have the vote in Federal affairs.

Not much parliamentary progress was made in regard to the question of conferring titles, though the matter formed the topic of an interesting public discussion. A

The Con-
ferring of
Titles

conservative motion was presented that looked to the appointment of a committee to inquire into the subject. Prior

to the War, the King conferred life-time or hereditary honors on Canadian subjects, in the same way that he did on British. About ten years ago, the Canadian Parliament petitioned the King not to grant, in future, any such titles to Canadians; to this the King agreed. There was some reversal of opinion recently, and Parliament was asked to reconsider the question of the conferring of non-hereditary knighthood on eminent Canadian subjects.

China.—In the struggle between the Nationalists and the Northerners no important engagements, or maneuvers, took place. Intense interest, however, centered on the relations between the Nationalists and Japan consequent on engagements which occurred between

Japanese
Crisis

Chinese and Japanese in Tsinan-fu when the Nationalists occupied the capital of the Shantung Province. Very many casualties were reported on both sides, and each blamed the other for starting the trouble which culminated in a pitched battle between the local Japanese defence unit and the incoming Southern troops. Tsinan-fu itself was in a turmoil, and though Chiang Kai-shek, the Nationalist Generalissimo, was on the spot to offset the development of incidents of international significance, the situation was serious.

The Tokio Government immediately dispatched reinforcements to the 3,000 Japanese already in Tsinan-fu, exception to which was taken by the Nationalist officials.

Japan
Sends
Troops

The Peking Government added its protest to Nanking's. Marshal Chiang Tso-lin, the Northern dictator, notified the Japanese Minister at Peking that the Japanese troops must withdraw from Chinese territory. The Nanking National Government also cabled the League of Nations appealing to that body to intervene, and to arrange an international inquiry into the Tsinan-fu incident. Anticipating more serious difficulties most of the foreigners prepared to withdraw from the Capital.

On May 7 General Fukuda of the Japanese forces sent Chiang Kai-shek a twelve-hour ultimatum demanding:

(1) drastic punishment for the commander of the Chinese troops guilty of the preceding week's alleged atrocities; (2) complete disarmament of troops implicated in the outrages; (3) immediate cessation of warlike acts, and

war preparations against the Japanese, and of anti-Japanese propaganda. The ultimatum ended with a warning that if it were not met in full the Japanese commander would take necessary steps, though these were not specified. Chiang rejected all the demands and subsequently new pitched battles were reported, while the Tokio Government voted to send fresh troops to the scene of the disorders. Despite the friction, however, it was hoped that any actual declaration of war between the two countries would not result.

France.—Following upon the successful outcome of the elections and the first steps taken by the Government to secure financial stability, Premiere Poincaré turned

Poincaré
Appeals for
Support

his attention to the consolidation of public opinion in support of the National Union Cabinet, a precaution deemed necessary because of the extremely mobile character of the several groups in the Chamber of Deputies upon whose continued allegiance the stability of the Government depends. Creation of a loyal public opinion the Premier regards as the best means to secure the "compact and permanent majority," which he desires in the Chamber. In a series of speeches in the northeast of France, at Metz, Strasbourg, and Bar le Duc, he stressed the instance of this need, likening France to a convalescent invalid, whose continued progress must be dependent for a long period upon the exact following of a careful, consistent regime. Communism and the autonomist movement in the Rhine Provinces he pointed out as dangerous experiments that could do nothing but hinder the political and financial recovery of the nation.

While M. Poincaré was counteracting the autonomist movement by outlining the public improvements and other political favors to accompany the teaching of French in the schools of Alsace, the trial of the autonomist "conspirators" was in progress at Colmar. The preliminary hearing

Autonomist
Trial

of the defendants was being delayed so long by protracted recesses for consultation with their counsel, that the court finally ordered a change of procedure, after two of the fifteen defendants had been examined, and proceeded to summon the first witnesses for the State. Noisy protests from the attorneys and sympathizers of the prisoners ensued, causing repeated suspension of the proceedings.

Germany.—The Stettin Court, after three weeks of deliberation, reaffirmed the findings of other courts regarding the Feme murders charged to the "Black Reichswehr." It was stated again that Reichswehr officials knew about the illegal army and cooperated with it; that regular legal procedure was set aside and that officers of the "Black Reichswehr" administered "justice," and that soldiers were most brutal in carrying out orders of execution. In the hearings on the killing of Private Schmidt in 1923, several of the accused stated that almost 200 soldiers were executed by order of their superior officers. A number of men are now serving life sentences for im-

Feme
Slayers

plication in the Feme murders. But since the court had changed the charge of murder in these cases to manslaughter, which in Germany is not punishable by a life term, the decision gave ground for the probable reopening of all cases and the hope of a reduced sentence.

The first general arbitration and conciliation treaties ever negotiated between Germany and the United States were signed by the American Secretary of State Kellogg and the German Ambassador, Dr. von Prittwitz, on May 5. Similar to the compacts recently signed with France and Italy, this arbitration treaty marked another forward step in the Secretary of State's program for minimizing the possibility of war. This project formed the keynote of the speech of Dr. Jacob Gould Schurman and Foreign Minister Stresemann on the occasion of their reception of honorary degrees from the University of Heidelberg. The speech of Ambassador Schurman was severely criticized in Paris where suspicion and resentment were shown towards Stresemann's move in linking the United States with the Reich, and the American envoy's statement that the two nations were "marching at the head of a great and noble venture in favor of the entire human civilization."

Ireland.—A report was issued by the N. C. W. C. news service to the effect that the Senate of the Free State had unanimously adopted a resolution condemning the atrocities perpetrated by the Calles Government in Mexico. The Senate action followed the revelations that had been carried in the Irish press concerning the persecution carried on against the Church. According to the report, the resolution was as follows:

That the Senate desires to place on record its strong condemnation of the atrocities being committed by the Mexican Government on Catholic priests and people for attempting to worship their Lord according to the doctrine of their Church, and to take such steps as it may consider best to put a stop to the wholesale slaughter of Christian people.

The correspondent added a note to the effect that about half of the members of the Senate, including the Chairman, Lord Glenavy, are not Catholics.

In Northern Ireland, an acrimonious debate was carried on in regard to the Education Act. Thus far, the Government made no pronouncements on the subject. The discussion was based on the sectarian issue. The Catholics had long complained that their rights over the education of their children and their representation on school boards have been disregarded. Prominent members of the Protestant clergy, on the contrary, had lately been denouncing the granting of what they called "privileges" to the Catholics, and the "contempt" that was shown their own demands. They complained that Protestant clergymen were not being appointed in sufficient numbers as members of the Regional Committees which control the educational policy under the County Council. Furthermore, they demanded that in the transfer of Protestant schools to the education authorities, clauses be in-

serted by which these schools, though maintained out of general taxation, should permanently retain their Protestant character.

Italy.—During the first week of May, General Nobile successfully completed two more laps of the polar trip of the dirigible, Italia. Leaving the hangar at Stolp, Germany, on May 3, the ship landed safely at Vadsoe far within the Arctic Circle, in northeastern Norway, after encountering severe storms that drove it from its course. Leaving Vadsoe on the night of May 5, the dirigible proceeded to its permanent base at Spitsbergen, where it arrived on the morning of May 6.

Mexico.—A serious political crisis arose as a result of the speech of Morones at the Hidalgo Theater on May 1. This speech was a direct challenge to the candidacy of Obregon, and in some quarters was interpreted as meaning that Calles himself intended to block his election. What was certain was that the speech placed the Laborites of Morones and the Agrarians of Obregon in direct opposition. Obregon in his answer a week later accepted the challenge. The election is to take place in July. Meanwhile, in spite of the silence of the press, bitter armed struggles took place in a large number of the States of the republic. Near Talpa, Jalisco; at El Lobo, near Querétaro; at Loma, Durango; at Ixhuatlan, Vera Cruz; at Sahuayo, Michoacan, and many other places, bloody battles occurred. Meanwhile, also, numerous confiscations took place; among others, the College of Misericordia, at Puebla, the Bishop's house at San Luis Potosi, and three priests' houses in Nayarit, Oaxaca and Guerrero were converted to public uses.

Nicaragua.—No new developments were reported in the political situation, but the American marines continued the pursuit of the Sandinistas who were responsible for looting and destroying American-owned and occupied mines last month. Two or three minor engagements were reported with some casualties among the rebels, but none on the American side. The activities of the marines were considerably impeded by the torrential rains falling over the east-coast region.

Poland.—On the evening of May 4, George Wojciechowski attempted to murder M. Lizarew, the Commercial Attaché of the Russian legation in Warsaw. The diplomat was fired upon while driving through one of the main thoroughfares. The slight injuries he suffered were caused mostly by splinters of the glass shattered by the bullets. The would-be assassin gave as a motive for his action, revenge for the Cheka killing of his father and the imprisonment of his mother. Though only twenty-three years old, Wojciechowski was regarded as a most dangerous member of the White Russian clan, against which organization the Soviet had frequently warned the

Treaty With
United
States

Italia
Flight

Various
News

Senate Con-
demns Mexican
Outrages

Ulster
Education

Marines
and Sand-
inistas

Attack
on Red
Diplomat

Polish Government. Foreign Minister Zaleski expressed regrets over the occurrence. Moscow, still resentful about the killing of the Soviet Minister last June, made vigorous demands on Warsaw. It was reported that Poland would deport a large number of Russian emigrants as a mark of her lack of sympathy with these attacks on Russian officials.

Rome.—In measured language, which carefully avoided any political implications, the Holy Father declared in a letter to the Cardinal Vicar of Rome his dis-

**Fascist Girl
Gymnasts
Cautioned**

approbation of the public gymnastic exhibition given by Fascist girls in Rome, May 4-6. The protest was made on grounds of wholesome pedagogy and propriety, best summarized in the words of the Pontiff, when he declared that parents and teachers not already led astray by false theories would understand his position by their own natural instincts. He gave full approval to well-directed efforts to secure health, grace and strength, adding that "everything must be done with reserve and modesty, which are the safeguards and ornaments of virtue."

Rumania.—On May 6, the Peasants' Congress, which had been planning for some weeks, met at Alba Julia. It was estimated that some 200,000 were in at-

**Peasants'
Congress**

tendance. Under the leadership of Juliu Maniu, their political leader, denunciatory speeches and resolutions were made against the Bratianu Government. The Congress demanded that the Regency dismiss the Government as "illegally elected, incompetent, tyrannical, and not representative of the will of the people." There was some talk of a protest march by the peasants to the capital, but it failed to materialize. In fact, outside of recording its protest the Congress adjourned with no notable results. The Government itself was inclined to minimize the meeting, though it took precautions that no disorders should attend its sessions. There was no indication either that Premier Bratianu would resign, or that the peasants would be able radically to affect his policies. News censorship, however, was very strict.

Meanwhile, the meeting and the ostensible support given Dr. Maniu gave rise to new rumors that former Crown Prince Carol was concocting a plot to re-enter the country and make trouble for the Regency. Press dispatches, though not entirely verifiable, stated that he had hired planes for the purpose of showering the country with leaflets, but that his attempted air flight was thwarted by the British. For some time it was known that he had been in England, but public attention was only called to his presence there when, on May 8, Scotland Yard officials announced that he must leave the country as an undesirable. The Government's order came as a result of a conference between officials of the Foreign Office and the Home Office. The Prince subsequently made an appeal for reconsideration of its decision, but it was understood that the Government would insist on his quietly withdrawing or on actually deporting him for the sake of domestic tranquillity.

League of Nations.—On May 8, a note from Brazil, replying to the recent appeal of the League to the Government not to insist upon Brazil's resignation, effective next month, refused to cancel the resignation. However, it manifested a readiness to continue cooperating with the League. It will be recalled that Spain and Brazil had declared their intention to resign about the same time, in 1926, and that appeals had been addressed to both to reconsider their move. Spain, some weeks ago, accepted the invitation and returned. Both resignations were occasioned by the failure to obtain permanent seats on the Council of the League. In part Brazil's answer stated:

**Brazil's
Resignation**

The facts which preceded that decision of the Brazilian Government are well known. The Government now responsible for the policy of Brazil, duly considering the subject both from the political and moral standpoint, reviewing all documents in the case with the sole purpose of being loyal to the duties and responsibilities of this country, finds no determining factor for altering under such delicate circumstances a situation which had already been clearly defined, since the contingencies which brought it about are in no wise changed.

The note insists that only by occupying a seat in the Assembly, or Council, can a country adequately cooperate with the League. Much speculation was aroused by the letter, as the cooperation of Brazil at conferences without membership paves the way for allowing resigned members to continue their cooperation with the League body.

The matter of selecting a successor to Judge Moore, recently resigned from the World Court, promised to afford a knotty problem for solution by the Ninth Assembly of the League, officially convoked on May 3, by Dr. Urrutia of Colombia, President of the Council, for September

3. Rumors in League circles intimated that it is not improbable that Germany would make a bid to obtain the vacancy, especially since it is the only great Power which has signified unconditional adherence to the Court's arbitration clause. At the same time, Mr. Charles Evans Hughes was also mentioned as a prospective appointee.

**Moore's
Successor**

Next week's issue will be Catholic Press Convention Number. Features of this issue will be an interesting paper by Thomas F. Meehan, "The First Catholic Daily," and a discussion of the new era of journalism by Arthur James Lee in "The Catholic Editor Today."

"The Art of a Black Vest," by Edward D. Reynolds, will be an interesting description, with rich exotic flavor, of a Catholic Dance of the Moors in British Honduras.

Brother Aubert, C.F.X., will contribute a short paper called "Walter Elliott, C.S.P.: The Other Side," in which by personal reminiscence he will vividly picture a vivid personality.

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That Federal Education Bill

AS a result of political manipulations of the "you-roll-my-log-and-I'll-roll-yours" variety, the Federal Education Bill has again presented itself.

Once more are we assailed by the old array of alleged arguments: education deserves a place in the Cabinet because of its dignity, because the States have failed to provide properly for the needs of public education, because we need more statistics, because only a group of Federalized experts can tell us what our educational sins are and how to repent of them; and the rest. Yet it is left for Mr. Hearst to disclose the true inwardness of every argument for the establishment of a Department of Education. The whole case may be summed up in a single phrase, "We want Federal money and unless we have a Federal Department we can't get it."

The old assertions—they are not, properly, arguments—have been answered time and again. If "dignity" demands Federal recognition, then religion as well as education should be represented in the President's Cabinet. As for the plea that the States are either unwilling or unable to assume their duties, a simple review of what they have done and are now doing, is ample refutation. For two generations, illiteracy has been steadily decreasing. Education has been kept so much in prominence that the most popular of all proposed appropriations is an appropriation for the schools. If the forty-eight States, with their hundreds of local and State boards, normal schools, colleges, and universities, under public and private control, together with the dozens of associations devoted to the study of educational problems, cannot gather facts and statistics, and assess them, then the task simply cannot be performed. And, finally, even granting that education in the States is in a desperate muddle, there is no reason whatever for supposing that the knots can be untangled by a group of politicians at Washington.

The assumption that Washington will succeed where

the States have failed, or that from the alembic of choice minds functioning in the shadow of the Capitol can be distilled a panacea for our local educational ills, is the sheerest effrontery.

Title to "representation in the Cabinet" is neither the dignity of an occupation, nor the failure of any or all of the States to administer duties reserved to them. Upon that fact we cannot insist too strongly. Congress cannot legislate to promote or restrict, except within the powers granted it by the Constitution. Dignified as religion is, there is no Secretary of Religion in the Cabinet, for the same reason, as Bryce pointed out, that there is no Secretary of Education. Neither religion nor education falls within the Federal purview. Under the Constitution such legislation as may be necessary for the promotion or restraint of either, lies within the police powers of the several States, and hence is forbidden the Federal Government.

The Curtis-Reed Bill will not promote the progress of education. It will merely enlarge that influence of partisan politics, which in so many instances cripples the local systems, to the status of a nation-wide evil. Even more deplorable is the fact that it will constitute another and a most serious attack upon that balance of rights and duties established by the Constitution. Matters so intimately affecting the welfare of the local communities as the schools should be kept under local control. That control cannot last long under the conditions established by the Curtis-Reed Bill. It will be utterly destroyed by the policy of Federal subsidies. If this bill is adopted by Congress, it is certain that the next stage of evolution will be the system under which the States give up their constitutional rights and duties to win the favor of the bureaucrat at Washington who controls the Federal purse.

Perjury or Bad Memories

A CASE recently terminated at Albany, New York, by the failure of a jury to agree, once more demonstrated either the weakness of the human memory in these busy days, or the prevalence of perjury. The defendant deposed on oath that some two or three years ago she had been authorized to endorse and collect certain vouchers made out to her step-daughter by the State Controller. But the step-daughter, a woman of mature age and good repute, deposed, also on oath, that she most certainly had not given that authorization. Is the memory of one of these ladies at fault? Or has one of them forgotten the awful sin of calling upon Almighty God to witness a lie?

More common than a contradiction so crude and open is the custom, made popular by our Senate investigations, of answering "I do not remember." Men are sure that they have held important conferences. But they "do not remember" when such conferences were held, where, or with whom. They dispose of securities whose value runs into hundreds of thousands, and only a year later, "do not remember" from whom they were received, to whom they were disposed, or at what price. Some dis-

play so weak a memory that to wander out into the street with any hope of remembering where they live and whither they desire to go, must be an adventure of high daring.

Somewhat disconcerting is it to hear men who have achieved success in handling important financial and business matters, replying "I do not remember." The answer strains credulity. It does more: it suggests perjury. But when religion and morality lose their hold on a generation, what security is there for the oaths, asks Washington, "which are the instruments of investigation in Courts of Justice"?

Our age is finding that there is none.

The Silence Conspiracy Broken

THE conspiracy of silence which forbade the newspapers to let the public know the facts of the persecution of Catholics in Mexico has at last been broken.

We regret that it was not broken by an American journalist. As we observed on a former occasion, when taken to task by the *Chicago Tribune*, the stirring events south of the Rio Grande constituted a challenge to every real journalist. "Something" evidently was happening; that was evidenced by the very fact of Government censorship of the wires. Yet, apparently, no American journal was willing to send a representative to Mexico, with instructions to report. Indeed, one newspaper in criticizing AMERICA, hotly asserted that it was impossible to get any news out of Mexico, since the officials of that Government had established a prohibition that could not be broken.

What the American editors found impossible has been done by the New York representative of the *London Daily Express*, Mr. J. T. W. Mason.

In reply to a letter from an English Catholic, the Hon. Evan Morgan, the *Express* decided "to accept the challenge that no British newspaper would publish the truth about Mexican anti-Catholic atrocities." Mr. Mason was told to go to Mexico, and his chief instruction was to find out the truth. He complied, and after a visit to Mexico, wrote his report, which, in every substantial detail, bore out the stories of atrocities published in this Review, and in other Catholic journals. It also showed beyond all cavil, that it was quite possible for a journalist to go into Mexico, collect facts, interview officials of the Government and of the Church, and then return to the United States to publish them. The pretense made by our American newspapers has been completely demolished by the enterprise of the *Daily Express*, working through an intelligent and keen-sighted representative.

Had there ever been any doubt that the American press was gagged by a conspiracy of silence, no room for doubt now remains. Mr. Mason has shown that for at least the last two years, there have been happenings in Mexico in which the civilized world is vitally interested. The internal government of a country is of no concern to any other nation, but, as the *Express* remarks editorially, "persecution is the concern of humanity." Instead of

striking at malefactors, the policy in Mexico had been "to strike at a faith"; and in pursuing this policy the bounds of legitimate punishment had been exceeded, even against men whose offenses were not that they were Catholics, but that they were rebels against law and order. Ultimately, it "developed into a brutal crusade of persecution." Yet, although these atrocious deeds took place at our very doors, the American press pleaded ignorance, or inability to report them. As far as the secular press was concerned they never took place, until the representative of a newspaper on the other side of the sea broke the conspiracy of silence.

Mr. Mason's articles, as is clear from the correspondence columns of the *Express*, have aroused much comment. If published in an American journal, they would win an equal interest. No doubt, too, they will enlighten thousands of readers on the sufferings of Catholics in Mexico, and thus form a public opinion, here and abroad, which in the name of humanity will aid in bringing them to an end.

To the Hon. Evan Morgan, Mr. Mason, and the *Express*, all lovers of mercy, and Catholics in particular, owe a deep debt of gratitude.

Corruption in Big Business

A FEW years ago, we congratulated ourselves that the day of Daniel Drew and Jay Gould was over. In view of the contacts between big business and the criminal courts which have become so common of late, we may well infer that our earlier optimistic conclusion was an error.

For these contacts have not brought disaster to big business. Public prosecutors working in specially convened courts have labored to convict some men in big business, but in vain. Ill-informed jurors, corrupted jurors, and archaic rules of evidence which the bar associations should have scrapped years ago, have uniformly brought about their defeat. Meanwhile dividends increase, and the hearts of advertising managers leap with joy as they note the high market-price of disguised editorial opinions in our "free press."

In the earlier days of his first Administration Woodrow Wilson spoke some harsh words on the bondage of the Government to capital. So too had Roosevelt, brandishing the big stick and occasionally laying it with effect across the burly shoulders of certain "malefactors of great wealth." But the era of indignation passed. Sometimes we wonder whether all the evils denounced by these executives have not returned with a double measure of malignant iniquity to make honest government impossible. Today some elements in big business buy what they want, for they have an illimitable purse. If they want political influence they buy that. Everything and everybody has a price tag—Cabinet officers, senators, bailiffs, the press and the public.

Mr. John D. Rockefeller, Jr., a keen business man, has recently sensed the fact that purchases of this sort are fraught with danger. We sincerely trust that he is correct in

his belief that the public resents them, even if some forms of big business do not, and we hope that he is not indulging in optimistic dreams. At the recent meeting in Washington of the United States Chamber of Commerce, Judge Alton B. Parker urged his associates to "cast out these defilers of the institution of business" and "to brand them with the contempt they so richly deserve." Juries might acquit these dastards, but that fact did not end the problem which confronted trade and commerce.

Particularly worthy of praise is that part of Judge Parker's address which sets forth the duties of the stockholders of corporations. "Through non-action," said Judge Parker, "they implicitly place the seal of approval on the acts of their offending agents." The obligation of every owner to take all due means to insure that his property shall not be a source of evil either to himself or to his fellows, should be plain. But big business has obscured it. When corporations corrupt public officials, or oppress the worker, either by denying him the right to join a union, or by paying him less than a living wage, it is the duty of every stockholder to protest. When "non-action" is equivalent to approval of these iniquitous measures, his moral obligation becomes doubly grave.

We are well aware that not every stockholder has a vote. But he has a voice. A voice in the wilderness encourages others to raise their protest, and the united protest even of non-voting stockholders will not be without its effect. Too long has that destructive policy "Well, what can I do?" been allowed to sustain big business in its policy of greed, dishonesty and oppression. When all of us do what we can the day of deliverance is at hand.

Mussolini and His Games

HITHERTO reputed beyond the influence of advisers, Mussolini seems to be yielding to counselors who will not help to establish his regime in Italy. His recent approval of the young women who took part in the games at Rome, offers an interesting and instructive contrast to the protest of the Holy Father, and to the comments of such Catholic leaders as were permitted to speak.

In the past few years Mussolini has done much to repress certain appalling forms of public impropriety, and his influence has impressed the value of personal integrity upon his young compatriots. In view of this, his willingness to thwart the wishes of the Holy Father seems singularly ill-advised. In view of the circumstances under which they were held, his famous "games" may and very probably will promote that very looseness of manner against which Mussolini in the past has protested.

Further, his utterances at the conclusion of the games will alienate the support of many good Catholics who are certain that the Holy Father is a better judge of what is fit and proper than the Premier. Mussolini's hold is not so rooted that he can afford to affront those Catholics who view with apprehension the growth of secularism in this Catholic country. An armistice on the problems of education was reached only a few weeks ago. Is Musso-

lini determined to enforce his fantastic policy of complete control? If so, he lacks that foresight with which the world has so often credited him. The Church will yield in non-essentials, but will never sacrifice a principle.

Not a few headliners informed the American public that the Holy Father has condemned all gymnastics and out-door forms of exercise for women. Of course the Pontiff did nothing of the sort. There is a world of difference between gymnastics in private before a restricted group of spectators, and the same gymnastics performed in public and under the leering eye of every lubricious lout who cares to attend. The Holy Father simply protested against a paganism to which Catholic Italy has hitherto been a stranger. Even in the United States, where use has blunted an earlier sense of propriety, we are somewhat chary of approving public exhibitions in which half-clad young women disport in public. Modesty today is not so common an adornment of our young people that we can afford to overlook any means of promoting it.

Very probably we are ultra-conservative, retrograde and mid-Victorian, but while we approve whatever of value modern gymnastics may have to offer, we suggest that gymnasiums, golf-links, tennis-courts, and swimming-pools, are not the only places in which health-giving exercise may be found. Bed-making, we are credibly informed, sweeping, window-cleaning, and even dish-washing, are admirably healthful forms of physical exercise. We might add bread-making, but today all dough is kneaded in the bakery, and even there by a machine; and we greatly fear that the old-fashioned broom is rarely found outside of museums. It is still true, however, that a young woman can get nearly all the physical exercise she needs in learning to take care of a house. We recommend this kind of gymnastics highly. It will make homes happier, married life more peaceful and saving, and divorces fewer.

The Catholic Press Convention

THE Catholic Press Association will hold its annual Convention this year in New York, May 24-26. From all over the country the editors of our Catholic diocesan weeklies and our magazines will assemble to discuss their problems and take new energy and courage.

Naturally, most of their sessions will be closed to the general public, but one feature of the Convention will appeal to New Yorkers. This is the public reception opening the Convention on Thursday evening, May 24, at the Knights of Columbus Auditorium, at Eighth Avenue and Fifty-first Street. Cardinal Hayes and Mayor Walker will be present and will be among the speakers, who also include Mr. Louis Wiley, of the *New York Times*, Mr. Edward S. Dore, and Mr. Simon Baldus.

The Editor of *AMERICA* would like to see our New York readers at this meeting. Admission will be by ticket, and an application to our business or editorial offices will bring an invitation and tickets to all who wish them, or have not already received them.

China and Japan

PAUL MALLMANN, Sc. D.

IN his preface to "Japan's Foreign Policies," Mr. A. M. Pooley, whose previous volume, "The Secret Memoirs of Count Tasadu Hayashi" (Japanese Minister of Foreign Affairs), should be carefully read by any American who has the welfare of his country at heart, writes from London, under date of October 30, 1919:

In a war between America and Japan, which is today a proximate possibility, sympathies in this country would surely be with our cousins. To what extent our sympathies might go is another question. But one thing is perfectly certain; should they go to extremes, then we should be well provided with occupation in quenching political arson in our Asiatic dominions. Japan's policy is to control China, and through China to dominate Asia.

Bertrand Russell, quondam Professor of Philosophy in the Government University of Peking, in his "Problem of China" (1922), gathers that the Japanese Government regards war with America as unavoidable in the long run. He quotes the author of "If Japan and America Fight," Admiral Sato, who says "that the absence of Bushido in the Americans will lead to their defeat and their money-grubbing souls will be incapable of enduring the hardships and privation of a long war." "This, of course," says Russell (page 181), "is romantic nonsense. Bushido is no use in modern war and the Americans are quite as courageous and obstinate as the Japanese. A war might last ten years but it would certainly end in the defeat of Japan."

Commenting on the Washington Conference, this English author says (page 157):

This agreement, not to fortify islands in the Pacific with certain specified exceptions, will make war between America and Japan very difficult unless we were allied with America. Without a naval base somewhere near Japan, America could hardly bring a naval force to bear on the Japanese navy. It had been the intention of the Navy Department to fortify Guam with a view to turning it into a first-class naval base. The fact that America has been willing to forego this intention must be taken as evidence of a genuine desire to preserve the peace with Japan.

The above, read in the light of the breakdown of our cruiser negotiations with England last year, makes very disagreeable reading. We destroy our entrance gates and drown our watch dogs!

On page 25 of my "Report on the Mining and Metallurgical Possibilities of China and Her Resources" (August 7, 1920), to the Chinese Government, I say:

The future of Asia will be decided in Manchuria, on the battlefields of Mukden; a clash between the white race and the Asiatics will again be on these blood-stained fields. At the present moment it is the cause of strife between the various financial interests of Japan, America, England and France, because Manchuria represents an inexhaustible area of the finest anthracite and bituminous coal the world knows, and gold deposits untold, both alluvial and of quartz formation, are the attraction.

We of the United States and our children sooner or later will have to reckon with affairs Chinese and a Japan

wakened up by Perry. Speaking of the latter action, Baron Kentaro Kaneko, in his Essay "Resources and Ideals of Modern Japan" (May, 1905), says pointedly: "We admit that the Japanese were laggards and needed to be roused. But—and this is the point which frequently is overlooked—something was there to wake up."

I will now deal with this something "to wake up" and how it has affected China and her relations with these United States. If the data now submitted will rouse my fellow-countrymen to a sense of duty towards those who are deserving of our solicitude, our children; if the brutal facts, brutally narrated, will assist to kick these countrymen of mine out of their complacently unctuous and self-satisfied self-righteousness and superbly displayed superior sense of superiority, out of their dreamland of the other fellow's achievements into an awakening to what is before us and our boys now growing up to manhood, then I have not spoken in vain. But I fear that peace societies, subsidized by foreign capital, the professional and social spellbinders of the international good-fellowship type, have done their work too well.

In the year 202 A. D., the Empress Yingo Kogo, with her Prime Minister Ja-KeNo-Uchi, for three years devastated and subjugated Korea with fire and sword. Then Korean hostages and subsequently Chinese scholars brought to Japan Korean culture and administration, Chinese literature and Confucian teachings. Between the years 655 and 705 the Chinese Emperor Kautsung, through his Empress Wu-Tsih-tien, completed the conquest of Korea, commenced by Ching Kwan. In the years 1208 to 1256 Korea's kingdoms were conquered by Genghis Khan, the Koreans having murdered the Mongol Ambassador in 1231.

In the year 1280 to 1281, a fleet of 300 vessels carrying a host of 100,000 Chinese and Tartar troops sent to Japan to avenge the murder of Kublai Khan's Ambassador, demanding submission to his rule, was wrecked on the shores of Kyushu by a friendly typhoon, whereupon the Japanese hero Tokimune annihilated the invading army. This massacre laid the foundation of the existing Chinese hatred of the Japanese and the latter's contempt for the former.

In the years 1592 to 1598, Hideyoshi, the Japanese upstart, fell upon Korea with 300,000 men, demanding the three Kingdoms' betrayal of their hereditary liege lord, China; China belatedly came to Korea's assistance; the Koreans demonstrated with their iron-sides in the sea battle off the mouth of the River Tatong the value of a great well-led battle fleet; Japan by the Treaty of Peking solemnly promised never to invade Korea again and promptly she broke her pledge by two subsequent invasions, one during the very peace negotiations.

China's and Japan's contention over Korea originated in the last-mentioned campaign, when Korea was forced

to send tribute both to the Grand Khan Wanleih, whose Miao Hiao or temple title was Shint-sung, and to Go-Yojo, Emperor of Japan.

In the year 1832 Japan got tired of maintaining an Embassy at Seoul, to supervise the collection of yearly tribute, and in 1866 Japan again disclaimed responsibility of protectorate, when France threatened invasion. On the other hand, the Chinese Emperors ever since Genghis Khan in 1256 had conferred on the Korean King his reign-name, and insisted on the reception of his Minister outside of Seoul by the Korean King, but when France in 1866, the United States in 1871, and Japan in 1876 demanded punishment of Korea for murder committed, China denied responsibility for acts committed by subjects of her vassal State and herself requested the punishment of Korea by the aggrieved foreign Power, stipulating, however, that in any treaty signed between foreigners and Korea, that country's King had solemnly to proclaim his fealty to China.

This paradox induced the other nations to treat Korea as an autonomous State, but they were promptly countered by China, insisting that her Minister was the real power behind the throne, representing Chinese overlordship.

Almost similar conditions existed in the Island of Formosa occupied by the Japanese General Saigo, in May of 1874,—when fifty-four Sewchewan sailors were murdered by the Formosa tribes,—but vacated in haste when the Chinese General Shin Pao Chin collected ships and forces in Fuhchan and Amoy to protect this ancient Chinese territory: this bloodless war was settled for both high contracting parties by Sir Thomas F. Wade, the British Minister, China agreeing to punish the aborigines and to pay Japan 500,000 taels for roads and buildings erected in Formosa, Japan agreeing never to occupy Formosa again.

In April of 1885, Li Hung Chang for China and Count Ito for Japan concluded a covenant at Tientsin, agreeing that both parties withdraw their troops from Korea, that in the event of one party finding it necessary to send troops into Korea, the other party should be so informed, and the King of Korea was advised to employ foreigners to drill and equip his army.

At that time both Japan and China had purchased heavy armament from abroad, battleships and torpedo destroyers, quick-firing guns and high-explosive shells, while frowning fortifications on the coasts of both countries invited a test of strength and system. Japan had chosen as models the English sailor for her fleet, the German drill sergeant for her army; the Chinese leaning towards a combination of Prussian, Russian and French methods with some English practices superimposed for good measure.

Europe was determined to have her latest tools of destruction tried at all costs, so they could profit thereby, specifically since the experience gained was at the expense of the yellow races, easily to be browbeaten into the purchase of still newer tools of death thereafter. The Chinese-Japanese war could have been easily avoided, as

a subsequent naval demonstration showed, but nobody could then have known the efficiency of armor-piercing shells and shell-resisting armor in action, and the opportunity of experimenting could not be denied.

It came, when China, at the request of Korea, early in 1894 landed troops to quell the Tong-Haks rebellion, informing Japan of such action as previously agreed upon, but unfortunately calling Korea her protectorate. Japan, fearing her subjects in danger, landed 7,500 troops, investing Seoul, when the Japanese Minister demanded in August, 1894, from the Korean King a sweeping reform of laws, of education, of army, and of finance, all to be placed into the hands of Japan, the Korean Ministry being also compelled formally to request Japan to take care of the country.

China appealed to Russia for help and intervention but when the Kowshing, flying the English flag, but carrying 1,200 Chinese troops to be landed in Korea in accordance with the treaty of Tientsin, was sunk by the Naniwa, war was declared by both countries. It resulted in an absolute defeat of China on land and sea.

On April 17, 1895, Li Hung Chang, accompanied by Gen. John W. Foster, Ex-Secretary of State of the United States, signed the treaty of Shimonoseki: in it China ceded to Japan Formosa and the Pescadores Islands, the Liantung Promontory with Port Arthur, agreed to pay an indemnity of 300,000,000 yen and recognized the complete independence and autonomy of Korea.

Then the Powers sprang into action and a joint demonstration of the fleets of Russia, France and Germany, with decks cleared, demanded the return of the Liantung Peninsula and Port Arthur to China. "To preserve the peace of the Far East," Japan obeyed, but felt that since an Ex-Secretary of State of the United States, General John W. Foster, had acted as adviser to Li Hung Chang, the United States should have raised a solemn protest against the action of Europe. Thus, according to the repeatedly expressed opinion of Li Hung Chang to me, the foundation of Japan's hatred of the United States was laid.

NAMES

I have heard the names that broke the hearts of old;
The clear, sweet call that is the name of Helen,
The wheat-whispered name of Esther,
And that name that is like the sound of wind
Falling among dark trees, the name of Deirdre.

I have heard Beatrice, that pure virginal name;
And I dreamed I heard the name of Will's dark Lady.

Oh they were utterly beautiful! They moved my soul
Along those wondrous passages we only know
When the married light of moon and star
Floods the dark dewy lanes where love has passed.

But I only knew the music of all names,
And heard love's magisterial evocation
One gloaming, when the soft, far-ringing bells
Tongued through the quivering air
That name which angels chant in canticles,
The name of Mary.

WILLIAM J. METER.

A Voice from the Catacombs

JOHN LAFARGE, S.J.

ON July 26, 1927, a letter from the heads of the Orthodox Church in Russia shook all the Eastern Christian world to its foundations. In this letter, or encyclical, the Metropolitan Sergius, Archbishop of Novgorod, announced that he had made peace with the Soviet Government, and demanded that all members of the Russian Orthodox Church, at home and abroad, conform to his example, under pain of excommunication.

At the date of this letter, Archbishop Sergius held the position which he still maintains, that of representing, as *locum tenens*, the imprisoned Metropolitan Peter Krutitsky, who became "Guardian of the Russian Church," after the death of the Patriarch Tikhon in August, 1925.

(Whether the Metropolitan Peter is still in prison is a matter of doubt. A recent rumor states that he is now free, but confined to Siberia.) Sergius had known persecution himself. His ambition was to carry to a successful conclusion the plan accredited to the late Patriarch, of obtaining a legal status in the Soviet State for the Orthodox Church. To this end he constituted a Provisory Synod, and published the aforesaid letter, signed by himself and the members of the Synod. He announced also the intention of convoking a second National Council, in order to provide a "definite ecclesiastical government."

The words of the letter, as published, are the frankest sort of recognition of the Soviet regime, as they of course had to be, if they were to be publishable at all; nor can the outside world know what reserves or limitation may have been forbidden to the unhappy Metropolitan. "We are not on the side of the enemies of the Soviet Government," he says. "Today," he continues, "our Church possesses in the U. R. S. S. a central administration, not only canonical, but entirely legal . . . We wish to be Orthodox, and, at the same time, to recognize the Soviet Union as our political country, whose joys and progress are our joys and progress and whose sorrows are our sorrows."

A considerable number of the Orthodox clergy and Faithful do not recognize at all the authority which was embodied in the late Patriarch and transmitted to his successors. The followers of the married Metropolitan Alexander Vvedensky raise the issue of the authority of the Sacred Councils as favoring their own claims. Among a considerable number, however, of those who did look to Sergius for guidance the letter produced consternation. The depth of their disturbance is shown by the following lament, translated from the Russian original, which is contributed to *Orientalia Christiana*, for April, 1928, by Bishop d'Herbigny, President of the Pontifical Oriental Institute in Rome. Instead of giving the production in full, three extracts are offered, from the beginning, the middle and the end.

"A Voice from the Catacombs," as it is entitled, is a chant, sung by the Orthodox Christians, now hidden from

human sight in the underground dungeons of the Soviet Government. The form is ecclesiastical, in unrhymed, rhythmic, though not metrical verse, similar in a way to our familiar Latin chants, the *Te Deum Laudamus* and the *Exultet*. The translation is strictly literal, even the punctuation (such as the dots . . .) of the original being generally retained.

Little further explanation is needed, once one recalls the attempts being made by the Bolsheviks to undermine the moral fabric of Russian youth. Mingled, however, with the compassion that a reader of this document will naturally feel towards these sufferers for their Christian profession, is also, perhaps, a thought as to its significance to the world at large.

Greater than all their other sufferings, worse than the darkness and the foulness of the prison, is the haunting uncertainty as to the constancy of their spiritual heads. Have *these*, or have they not, the same spirit of martyrdom? Or are Christ's sheep, in these latter days, left truly without a visible shepherd? Will the surrenders demanded by mere policy prove to be a surrender of the Faith itself?

Such is the penalty of separation from the visible Head of the Church, from Peter—not the uncertain, helpless Metropolitan, Peter Krutitsky,—but the Rock of Peter, whose constancy is guaranteed by Christ Himself until the end of time. There, too, is seen the supreme consolation of Catholics even if all else fails, that in the worst storms of persecution not only is there one visible Head who never fails, but that, in an overwhelming majority of instances, the more immediate shepherds stand fast, and can be depended upon to increase their constancy as the attempts to shake it grow more violent.

We need only recall, as with a glance, the marvelous steadfastness not only of the Bishops of Mexico, who have suffered poverty, exile and untold privation for the sake of their flocks, but of the Mexican clergy, whose constancy foiled the plans laid for their downfall by the Mexican counterparts of Russia, and was an inspiration to the rest of Christianity.

With, however, these provisos for better understanding, the reader will not only sympathize with these modern dwellers of the catacombs, but will offer for them his prayers as well, realizing, too, that among their number are not only laity, but priests and in some cases bishops, truly ordained and consecrated, even though separated from us by age-long misunderstandings, who may yet be looked upon as genuine martyrs and confessors.

A VOICE FROM THE CATACOMBS

We are in the catacombs . . .

The bells peal,

the chandeliers glitter,

and the columns of wax burn brightly:

the lamps twinkle before the ikons,

the sweet-smelling incense floats up to the arches.

And gleaming with gold
are the copes and miters.
And the mighty bass
now vibrates like thunder,
now, like soft velvet, caresses the air.
And the voices of the choir
blend, die away and again swell . . .
. . . But we are in the catacombs . . .

Was it not in the catacombs,
that life of the early Church
which we are living?
Separated,
broken up by parishes.
There are no more meetings, no reunions,
no parish schools,
no instruction of children in the Law of God,
no pious reading,
nor public preaching,
no inquiries or appraisals,
no investigation into our concerns.

Who comes to Divine Service?
He creeps secretly into the church
and looks anxiously about on all sides;
one fears to receive a priest even in one's own house.
We glance at one another with fear,
and speak in whispers.
And how fares the Church of Christ,—
not somewhere in the distance,
but right here beside us—
we know not.
Perchance some bit of news may come.
And only rumors flit about,
always sorrowful reports.

Now thou dost summon us
in thy epistle, to go out into freedom,
Thou dost summon us
to follow after thee
and walk on a new path,
wide and smooth,
the path of peace for the Church.
Thou dost summon us unto a rich pasture,
where together graze
the atheist and the son of the Church,
where in friendly embrace
would be united
the enemy of Christ and the Christian,
where, in supreme
super-Christian indifference,
there would be a miraculous blending
of heaven, and earth, and hell . . .

II

The Bishop is an Angel
Guardian of the Church.
The Bishop is an Eagle:
fly aloft, soar
on thy eagle's wings
over thy native land
and view it with a piercing glance.

Here everything is in confusion:
Divorce and marriage are alike before the law;
shame is abolished:
and those things which formerly were hidden in darkness
are now done in broad daylight.

The family is disrupted:
they come together for a year, for a month:
they register,

and receive the blessing of the Church,
and promise each other fidelity,
and separate,
and contract a new marriage.

And the children weep,
and grow up in this state of ruin
as it were, abandoned.
The fruit of one's womb is exterminated
as a matter of course, legally,
although hardly as a mere laughing matter.
But it is to preventative measures
that physicians and Government authorities invite:
thus it is easier, pleasanter, healthier.
And they promise still to perfect that
through the efforts of science.

And our own children
see all this, learn of it,
and grow old in body and mind.

Everything is defiled.
The poetry of love is no more,
motherhood is dying out,
and woman has taken on the face of a prostitute . . .

And our own children
are corrupted with infidelity,
and their ears are poisoned.

And the mothers weep, and the fathers
over their straying, their fallen children.

III

But vouchsafe
to hear us:
Thou who canonically—
as successor of Peter the Metropolitan—
art the guardian of the Russian Church.
As long as the sacred canons are not violated,
nor the dogmas of the Faith,
we will accept from thee
benediction,
and ordination of priests,
to safeguard the unity of the Church.

We shall wait, we shall watch,
whither thou goest,
and with whom thou goest.
We shall observe what that Council of thine shall say,
. . . if thou dost ever convoke it . . .
But God, O God,
how grievous it is for us!

Against our own pastors
we must stand on guard:
lest they be wolves
in sheep's clothing.

Compared with this misery
all else is as naught.
O, our Heavenly Pastor,
Thou Thyself
guide us over the true path
to heavenly pastures!
And give us shepherds after Thine own Heart,
self-denying,
not fleeing before the wolves,
ready to lay down their lives for their own sheep!

Strengthen the weak,
steady the wavering.

We have sinned grievously before Thee,
but Thou, have pity upon us
and hide us in Thy bosom!

The conditions implied in some parts of this lament may be paralleled in our own time, and may confront Catholics

in one land or another in the future. Persecution, after all, is the lot of the Church. But the spiritual anguish that prompts the third of these outpourings will even in part rarely fall to the lot of Catholics even in the most troubled times, and can never fall to our lot in its entirety.

Old Christian Sculpture in Gotham

LIDA ROSE McCABE

EARLY Christian sculpture, handmaid of truth and beauty from Roman catacombs through Byzantine supremacy, reaches a dramatic apogee in the sculptural groups from the private chapel of the chateau of Biron.

How luminously this late French Gothic art (1500) halos as it were the final West gallery of the Morgan Wing in the Metropolitan Museum in New York! Masterpieces for all time, they have been in the Museum since 1907, when Mr. Morgan exported them from their age-old fastening in southwestern France, to the fury of the peasantry, for the tourist fees their exhibition brought was for generations their revenue in exchange for care of the ancient chapel and its seemingly priceless treasures. The sculptures, it is inferred, came direct to Mr. Morgan from the Paris family of the original owner of the chateau, Baron Pons de Gontaut, Seigneur of Biron in the service of Charles VIII. A Paris hotel of a Gontaut Biron, replete in early Gothic sculpture, was for long a Sacred Heart Convent school.

With the eviction of the Religious (1906) the Sacred Heart lost its historic possessions and the State converted it into the Rodin Museum.

The Biron Pietà and Entombment groups were designed and executed for the Gontaut family chapel which comprised the upper of a lower church that served the parish. The whole erected by Baron Pons was dedicated (1524) to Notre Dame de Pietà.

The Pietà group (1500) antedates the Entombment fifteen years. Both are of limestone and in perfect condition. Not until their beautiful installation in the Morgan Wing did the public awaken to their intrinsic value as a permanent possession.

Subordinate to them in this New World setting but scarcely less interesting are two life-size stone statues. One to the left of the Entombment, Virgin and Child, is from Touraine (1480-90); the other is Saint Savina, venerated in Troyes as a medieval Evangeline. A life statue in walnut, a Mourning Virgin, sentinels the gallery exit. The companion of this unforgettable figure is in the Louvre—Saint John the Evangelist. Both figures are from a Crucifix group in the Abbey of Bourgerac and date from the third quarter of the fifteenth century.

Over this mellowed assembly of like century vintage—with the setting of a Manhattan sun—glints through stained glass window a mosaic-like glow inviting one to

tarry in a canopied seat or high-backed chair, as doubtless did many a bygone worshipper in the chapel of Biron.

The Pietà as a subject was rare in French sculpture of the thirteenth and fourteenth centuries. Not until the fifteenth did its unprecedented drama find the harsh realistic interpretation we have in this dead Christ and in the massive folds of the Virgin's mantel. No emotional excess, you will observe, no extravagant grief as in earlier or later schools. Ideal harmony, disciplined beauty imbue the group which includes the kneeling figure of the donor, Baron Pons and his brother, Armand de Gontaut, Bishop of Sarlot.

At Biron the Pietà filled a shallow niche behind the high altar. In the Morgan Wing it confronts the visitor from the south wall, facing for the first time in its age-old career the Entombment. For at Biron the latter occupied a side chapel of the family funerary with the Italianized tombs of Gontaut ashes! The Entombment niche in the Morgan Wing is a plaster reproduction of the Biron niche, but the great frame of carved wood, filled with doors in the chateau chapel but doorless here, is the original with all its graceful arabesque carving of Italian tendency.

Originally both frame and sculpture after the manner of early Greek sculpture were painted and gilded—polychromed—and the frame still retains color.

Polychrome—the art of coloring statuary to imitate nature—harks back, as we know, to ancient Egypt, early Greece and the Parthenon. The richness of color applied without attempt at realism relieved much Early Christian sculpture in stone, marble or wood from the cold white surface of the statuary, monuments, and buildings familiar to moderns. French sculpture down the ages made several attempts to restore polychrome painting to the favor it had in early Byzantine and Gothic sculpture and architecture.

Curiously, modern times would have none of it! This despite the fact that the great Flemish masters, Jan and Hubert Van Eyck, originators of oil painting, worked hand in hand with sculptors and wood carvers in the decoration of churches. In America, polychrome is now bobbing up—gingerly to be sure—in churches, monuments and public buildings. Pittsburgh has lately seen it under Dr. Coakley's inspiration. Reaction perhaps to the riotous spill of color into our streets, shops, theaters, everyday life by that immigrant invasion Federal law would debar.

Nowhere hereabouts is polychrome art so comprehensively to the fore as in the stone sculpture and wood carvings of the Morgan Wing. Unescapable its mellowing charm in the exquisite statuette of the Virgin and Child we saw pedestaled and englassed in the gallery that brought us to the Biron sculpture. It is well to recall here the rare funeral sculpture of Tarsus, Asia Minor, in the first gallery. From crude fourth-century fragment to Biron sculpture in eleven centuries! Think of it!

The Gothic bloom of the Biron masterpieces comes to an arresting transition in the Wing's spacious exit, which is virtually a vestibule to the American Wing. It is there one meets the princely donor, J. Pierpont Morgan, in life-size bronze portrait bust, confronting not a little of the assembled beauty he loved and garnered for America's enrichment. Wood carving dominates this gallery as it did the interiors of churches throughout the fifteenth and sixteenth centuries. For with the deterioration of monumental stone sculpture in exterior decoration, wood sculpture played lavishly in choir stalls, pulpits, altar pieces, tabernacles, fonts, rood screens and tombs. Wood was cheap, portable and easy to manipulate. It yielded admirably to the realistic sculpture of the period.

Two wood polychromed sculpture-busts from the Church of Sts. Peter and Paul, Weissenburg, Alsace, flank the Wing's exit. The subjects are St. Barbara and St. Catherine of Alexandria. St. Barbara, popular in every school and every medium, carries here as elsewhere the legendary tower of three windows, symbolical of the tower in which her father kept her from importunate suitors. Barbara, to kill ennui, studied the heavens from her eyrie prison and was convinced that through three windows the soul receives light: the Father, the Son, the Holy Ghost. She imparted the conviction to her father and was rewarded with scourge, torture, death. And so in early Christian sculpture she carries in her right hand the symbolical three-window tower, as does the "highbrow" St. Catharine of Alexandria the broken wheel upon which she perished—carries it when it does not crown her head as in the very lovely stone statuette of the main gallery (French 1500) formerly in the Hospital at Issoudun.

The Dormition of the Virgin (early sixteenth century) is a large high relief that will interest if not edify you. The Apostles, overcome with grief, are gathered round the high bed upon which lies the Virgin—dead. The sleeping Virgin was variously treated in early Christian sculpture, as the Morgan Collection discloses. Likewise popular was the Education of the Virgin, in which St. Anne is depicted teaching the child Virgin—presumably the Hebrew alphabet—from an open book. Our Blessed Lady subjected to book, bell, rule!

The "repose, dignity, tender sentiment" of this masterpiece of the school of Troyes (1510-15), the Virgin a little girl with long wavy hair crowned with flowers and standing beside St. Anne with finger pedagogically poised on hieroglyphic book page, leaves us full of wonder.

To glance at "the deliciously absurd little figure" with which Calcar sculpture (1520) interprets St. Mary Mag-

dales is—in vulgar parlance—to laugh! The buffantly overdressed Middle Age flapper flaunts a "Gothic slouch," a prayer book ostentatiously held before her, a rosary swinging at her side. Dramatic contrasts, are the French wood carvings of the second half of the fifteenth century portraying the Latin Church Fathers—St. Jerome, St. Ambrose or St. Augustine—seated at their reading desks, or the unusual (Lower Rhine) statue of St. Bridget of Sweden seated at *her* writing desk. Indeed, contrast is the life of this gallery with only one Spanish wood-carving (early 16th century)—a half life-size statue of Joseph of Arimathea. It is from a group of the Entombment, the painting and gilding well preserved. See how the gilded surfaces of the draperies are enriched after the Spanish manner with painted or incised lines.

As indicated in previous articles, the Wing's cathedral-like main gallery is rich in bas-reliefs and sculpture "in the round." Various periods through the dawn of the Renaissance come to happy fruition in the painted terracotta Nativity group of five figures by the great Florentine sculptor, Antonio Rossellino, the Pietà of della Robbia, the replica of Donatello's Veronese Madonna.

The Collection has few Renaissance sculptures and paintings except the celebrated Raphael Colonna altarpiece which continues to be exhibited in the Museum gallery capping the grand staircase. However wanting in sculptures and paintings, the Morgan Wing is extraordinarily rich in applied Renaissance art. These are another story.

Paper Parrots

JAY MACKSEY

I LIKE parrots. I like them on paper better than within the cage. The parrots I have met, as it were, in the feathers, have been very poor things indeed; they failed egregiously to live up to their touted capabilities. But the parrots I have come to know vicariously, I have loved; they have a charm that is indescribable, a fascination that is intriguing. Some of the most joyous and carefree moments of my life have been in the company of a paper parrot.

I asked a gentle librarian this morning if she could secure a list of books which have a parrot in the plot, and she bravely took up the task. If success crown her quest, I shall have new founts of humor, mystery, thrills and human interest in store.

I regret now that I failed to insist upon a Poll that is wide-awake and up to snuff. Technically, I prefer a bird whose I. Q. is around 97.5, whose power of expression is adaptable to every circumstance, and whose vocabulary is unlimited. From his swinging eyrie,—for I understand that the talking parrots are males,—let him look down upon the characters that strut below, and divine the cross-currents of passion, pique and piffle. Let him enter at the critical moment: helping the lovers, confounding the villain, horrifying the blue-bloods, and putting the meticulous butler to scorn. Polly must be quick-witted and versatile; and when the action arrives at the

climax, it should be a cackle from the cage that either precipitates the conflict or dissolves the situation.

What a dramatic power an able parrot can be! Faithful ally of the noble hero and his leading lady and a thorn in the side of their enemy! I know of no more satisfying melodrama than that compounded of the ingredients of midnight and darkness, villainy afoot, red flashes of pistol shots, groans and screams, and dominating all,—the raucous revelations of the dining-room parrot that sees all evil, hears it all, and isn't afraid to shout it clearly so that every one can tell what is transpiring while the stage electrician has the switch off.

What more tragic scene can be conceived than one wherein the family pet, riddled by an avenging bullet, reveals in the last gasp the identity of the phantom slayer who has been the cause of all the horrors lasting throughout three full acts! On paper or across the boards, it's all the same,—give me a parrot! Candidly, I would sacrifice a Thanksgiving turkey for a parrot, and I would sign away my Christmas dinner for a parrot and twins. But of twins another time.

Real flesh-and-blood parrots are generally the most abysmal failures. Connoisseur that I am, I eliminate straight off the "Polly-want-a-cracker" type; that kind should be mercifully blindfolded and gently escorted to the guillotine. Perhaps it is not the poor parrot's fault that he is not better versed in the vernacular; after all he must give what he gets.

Of a slightly higher grade in the order of *psittacidae* is the polite parrot that perches at the entrance to the bird house in the Zoo, and wishes one "Good morning" or "How-do-you-do?" There is hope for such a creature; all he needs is a good coach or an existence with a family of ten red-blooded Americans. I remember another parrot whose motherly caretaker boasted how Polly could sing "It Ain't Gonna Rain No More." But Polly's performance was never better than erratic. To begin with, Polly had to be started. And you may imagine what that meant: the motherly person had to sing that awful song first, and then again, and even again, before any of Polly's cylinders coughed.

Every so often we hear of the bold and frumpious parrot of man-eating aspect such as a friend of mine once encountered. He was eating in an Italian restaurant when a parrot suddenly swooped down and settled on his table. The strangest scene ensued. The bird, seemingly in a fit of tantrums, walked up and down the table edge à la Napoleon and talked in an unbroken streak. The Italian words poured forth in a gushing stream, and my friend to this day avers that Polly spread his wings in efforts at gesticulation and stamped his feet and shook his head. Environment will tell. Finally the proprietor came and assured my friend that there was nothing to fear; that the parrot was the pet of the patrons; that he was a harmless, charming creature; and that he was now about to fly and perch on the patron's shoulder, and not to be alarmed. The proprietor then engaged the bird in verbal conflict, after which the great green psittacean took flight and settled on my friend's shoulder. He is a timid soul, this

friend, and I don't doubt but that it was with difficulty he gulped his spaghetti. Whether he retained his wonted placidity of exterior, I am unable to say; but I do say that I would rather read about a parrot than shoulder one.

A paper parrot is always a joy and the enjoyment is secure. Perhaps the best-known parrot in fiction is the sea-going variety, or better,—the old sea-rover that has retired from active duty, and has just been bought from an innocent-looking bird dealer by Cousin Timothy as a Christmas present for either Aunt Mamie or Grandmother Hopkins. This is one of the most delicious potentialities in all fiction; O. Henry touched it lightly in "The Day We Celebrate." Instinctively we begin to chuckle, for there is no telling what will be Aunt Mamie's reaction to a psittaceous bird that was educated on a tramp steamer manned by every nation under the sun; more than likely she will love it.

Another paper parrot of my acquaintance was a creature with a highly salted past. His was a deep, quiet nature, but he relieved the monotony of his reticence at odd intervals by a bright line—usually asterisked. At the time the story opens, Polly is living in the drawing room of a palatial residence on the Gold Coast, and is petted by a dear soul who has determined to reform Polly's morals. Polly is allowed the freedom of the air for six days of the week, but on Sundays, as a part of the training, his cage is covered by a heavy shawl. This practice had been going on for some time and seemed to do beautifully. The Sunday callers were never scandalized and the mistress never forced to blush by reason of choice epigrams from the fore-castle. One bright Monday morning, however, about an hour or two after Polly had been uncovered, the lady of the house spied the parson turning in from the street. She hurried into the drawing room and hastily threw the shawl over the cage. As she tucked it in, Polly was heard to say in a mournful though well-broadcast voice: "This has been a damn short week."

In my explorations in and about the parrot lore of our literature I have found nothing to approach either in quantity or in quality of good parrot properties, the superb "Fatima Smith" of which Joseph Frant-Walsh wrote so charmingly in the *Commonweal* two years ago. Fatima is undoubtedly the ultimate in parrots. Fatima, be it known, is a female and therefore an exception to the rule; and what is more, she is a California-bred bird, and that accounts for a great deal. Each morning she is carried out into the golden sunshine, and there on her perch she re-enacts scene by scene the various episodes that make up her everyday life, and incidentally betrays not a little of the lives of the humans that pass under her notice. There is for instance her telephone "act."

In the midst of a scintillating discourse . . . she becomes suddenly sober and recollected. She listens. She watches us with narrowed eyes. And then in a voice laconic as that of any Swedish housemaid, she announces that the telephone has distinctly and positively rung.

"Telephone!" she calls. "Telephone!"

Fatima waits for someone to answer the imperative summons

of an imaginary jangle that beats upon her hidden ears. She becomes impatient.

"Telephone! Telephone! Telephone!"

She is rewarded by the activity of someone.

"O hello!" Sweetly, languorously, "hello!"

Evidently, though, difficulty in arousing an expected response is experienced, for she becomes impatient again and shouts repeatedly: "Hello, hello, hello, hello!" And then—"What? . . . Send it over . . . What? . . . Not today. Any celery . . . celery . . . is it good? . . . Send it over . . . Send it over, send it over . . . some cabbage . . . some cabbage. Send it over . . . What?"

Again she bursts into most violent laughter—but a different laughter now. It is low, rich and not unlike a laugh of Ethel Barrymore's . . . and when she has regained sufficient breath to speak at all, she provides us with no clue to her merriment.

"Oh, deah! Oh, deah!" is all she says. "Oh, d-e-a-h!"

I have often attempted to analyze my liking for the parrots that appear in print, and in the end I usually sift down the situation to this: that parrots are reflects of their surroundings. By their imitative faculty they hold up a mirror to us and show us what we are: our smallness, our foibles, our self-contradictions. And so in my enjoyment of parrots, I am really laughing at and sympathizing with and enjoying human nature itself. And what else is literature for?

The Mob and the Massacre

G. K. CHESTERTON

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A SHORT time ago Mr. Evan Morgan succeeded in inducing a great daily paper to make appalling disclosures about what some people are doing in Mexico and almost equally appalling disclosures about what some people are thinking in England. Some of the letters which appeared in the correspondence column were in themselves sensational revelations. They almost suggest that the survival of such strange beliefs among us might itself be the subject of another journalistic inquiry.

One spirited special correspondent has been sent to explore the secrets of the dark palm forests and strange cities of Mexico. Another bold adventurer might well go forth to pierce the darkness that lies on the mind of Balham and Streatham. Another might dare the worst that can be discovered in Wimbledon; and lift the veil from the horrible mental habits of Upper Norwood. Perhaps the mystical nature of the quarrel leads me to too lurid a description of such things; but it is no exaggeration to say that some of the letters reveal the survival, in such cultured places, of dead hatreds and fossil fanaticism that really startle us like a prehistoric monster walking down the high street of Tooting or Turnham Green.

When I began this series of articles, I had a vague idea, which has not been even vaguely fulfilled, of keeping a sort of note book of the nonsense current in the Press about the Catholic Church. Since then the controversy has tended to concentrate on certain special and advertised points and persons, rather to the neglect of the normal ignorance of ordinary people.

All journalists tend to devote themselves to coupling the names of Dean Inge and Bishop Barnes; which seems to me very hard on Dean Inge. But neither the intellectual perversity of the one nor the highly unintellectual pomposity of the other tells us very much about what the mass of men are saying among themselves about the Catholic revival in modern times. Dean Inge is rather too modern, and Bishop Barnes a great deal too antiquated to represent the mind of an ordinary intelligent but conventional clerk or typist of today. And until I read the letters in the *Daily Express*, I really had no notion of the extent to which certain extinct prejudices still stick in the minds of modern men.

All this part of the thing is entirely traditional. It mostly consists of the mere mention of certain words and names. I remember a schoolboy who thought it a complete intellectual victory over any French person, especially any French master, to whisper the word "Waterloo." There were a good many of those schoolboys in the Protestant culture revealed in the correspondence. When a man practically only opens his mouth to say the words "Spanish Inquisition" we may well open ours only with the cheerful Cockney expression, "What abart it?"

There are a good many things of course, to be said "abart" it. But it was difficult to see what the disputant in this case deduced from it. I do not know whether he meant that persecution was right because Catholics had indulged in it; or that persecution was wrong only when it was indulged in by Catholics; or that it was wrong of Catholics to persecute Jews and therefore, right of Calles to persecute Catholics. It was very difficult to see whether the argument did or did not mean that Mexican persecution ought to stop. Possibly it meant that the Spanish Inquisition ought to stop. Possibly the controversialist in question is unaware that it has stopped.

In the same way, another controversialist seemed to be repeating, in a deep and hollow voice, "Massacre of St. Bartholomew." Here again the material given seems a little too slender for the erection of any elaborate comment. To say the least of it, it is not absolutely self-evident that half a hundred priests ought to be murdered in modern Mexico because a large number of Calvinist noblemen and gentlemen were massacred in the political feuds of sixteenth-century France. And, indeed, it may be noted, touching most of these traditional taunts, that they have to be rather musty in the matter of time. These historical examples seem to be very historical. It is surely something of a triumph that our enemies, in excusing their own contemporary crimes, have to go back two or three hundred years to give their examples of ours.

Suppose we were to start the same sort of retrospective argument as if it were something very smart and up to date. Suppose we were indignantly to demand that the British Government should cease slaughtering women at Wexford or Drogheda. Suppose we were to cry out against the infamous innovation of the Test Act and demand to know how long England was to be ruled by the Rev. Titus Oates. In us, it seems possible that the po-

litical issue raised might seem a little behind the times.

The question that suggests itself here is how we should meet this particular sort of attack. In some ways it is the most difficult to meet; for it is the modern equivalent of what was (in more courageous days) the roar of an ignorant mob. Our first temptation, I am afraid, is a temptation to intellectual pride. It is a temptation to indulge in irony and even in mystification. It is to allude to all that they do not know in terms which they do not understand.

It would be great fun, for instance, to answer the man who shouts about "the Massacre of St. Bartholomew" by merely asking, "Which Massacre of St. Bartholomew?" We could lead him a long dance before he discovered what he almost certainly does not know; that on that very date there had been a massacre of Catholics by Calvinists, which was afterwards kept as a sort of horrible anniversary by Catholics avenging it on Calvinists. So in the other case; I should be disposed to meet the man who talks about the Spanish Inquisition with a short and simple sentence, which I believe to be historically both current and compact; "The Spanish Inquisition was Spy Fever." It would be interesting to see what he made of it.

Nevertheless, it is a temptation to be resisted. Even if these people were as wicked as they are stupid, or as stupid as they are ignorant, it would remain our duty to think less about their wickedness or stupidity than about our own; and as a matter of fact they are not stupid or wicked at all, or no more stupid and wicked than we are. But they are ignorant; and ignorant of things they cannot reasonably be expected to know unless we tell them. We only know them ourselves because somebody told us; and here, as everywhere, intellectual pride is a mere paralysis of the intellect. The question is how they are to be told; and upon this point I would like, very generally and tentatively, to make a suggestion.

It is that the form of our defence should be more positive and less negative. Hitherto, by the nature of things, we have been on the defensive; and we have defended this or that detail because it was attacked. When some silly fellow shouted "Inquisition!" or "St. Bartholomew!" we produced two special pamphlets called "The Truth about the Spanish Inquisition," or "The Truth about the Massacre of St. Bartholomew." Our best leaflets of apologetics and propaganda (and a great number of them are very good indeed) were avowedly answers to mere heckling on a point chosen by the heckler. They are always scholarly and responsible, and they nearly always have the best of the argument. But a special speech for the defence always has a legal air of making out a case.

Such apologetics may easily sound too apologetic. I do not mean, of course, that so vitally valuable a work should not go on; but I should like something else to go on side by side with it. And that is the education of our readers to understand that all these tags and texts are only a trivial part of the great thing called history and that greatest part of it that is called Catholic history.

If a man said, "St. Bartholomew," I would not reply merely by writing "The Truth about St. Bartholomew," I would reply by writing "The Truth about the French Monarchy," and how much more it meant from the first ages than anything now implied by "Monarchy" or even "French"; of how it was in every sense Roman Catholic, in being not only Catholic, but Roman; of what St. Joan fought for; what the Oil of Rheims really meant; of the French genius for national unification and a civic center and so on till I had made men understand how alien and anti-national seemed the small commercial clique of Calvinists.

If a man taunted me with the Spanish Inquisition, I would not merely tell him about the Spanish Inquisition. I would tell him about the Reconquest of Spain; the revolt of Europeans against the Eastern dominion; the dreadful and doubtful war of which the Spanish Inquisition was but an ugly by-product, such as belongs to most wars; a ruthless inquiry into the treason of Jews and aliens. What matters is not that our enemies know of these scandals; for we have had plenty of scandals. What matters is that they know nothing else but scandals, nothing of the great, human and heroic story; that they have been told about two spots on the sun and have never stood in the sunlight.

Education

The New Freedom in the Schools

ANTHONY M. BENEDIK, D.D.

A NEW spirit is being felt in the field of education—a spirit of liberalism, free speech, free thought. There exist universities which openly announce their policy to be the following: every instructor may teach his subject in his own way, no subject is forbidden, all students are encouraged to develop their own ideas and convictions in the way that strikes them, disagreeing with their teachers if they feel like it.

The logical conclusion of such doctrine has been forcibly brought home in the following instances since the New Year opened: In New York a sixteen-year-old schoolboy committed suicide, leaving a note which said it was his conviction that life is pointless and futile. A twenty-one-year-old Brooklyn student jumped to his death, desiring "to pass out of the picture in his own little peculiar way." A sophomore at a western university died by his own hand, saying that "he had experienced all that life had to offer and therefore was better off dead." Are we stretching a point in believing that they had developed their conclusions in their own ways, following the principle taught them, and ignoring the sage experience of past ages? And who is more to blame for the fact that those conclusions went awry, they or those to whom their instruction was entrusted?

Certainly it were a harsh indictment to accuse modern educative effort sweepingly, and certain it is, too, that there are schools which hold to the time-tried principle

that the teacher's function is to teach, and the pupil's to be taught. But the condition of laxity in methods and purpose is widespread enough to cause concern, and that concern increases vastly when the effects of the new freedom are contemplated. Investigation in many places has shown that young people appear to consider the moral law as negligible, disagreeing with the doctrine which centuries have proven sane. And whither is it leading us? The increase of crime among the young is one of the most pressing problems of the day, and undoubtedly it owes its origin in large part to the fact that the schools are shirking their duty of guiding youth in the path of morality.

The purpose of education is to bring into full blossom all the faculties of mind and soul and heart and body, with which the individual is endowed; to bring them to a state of perfection where they may help him to do fully his human part, that thereby he may work out his own destiny and make the world at least a little better for his having lived. Book learning, certainly, is desirable for those to whom it is adapted, but education should be for all that normal and healthy growth which is the complement of life.

Dean West pleads for system and discipline in our schools, and that need of discipline cannot be too strongly emphasized. The training of youth must be placed in competent hands, however, to insure that discipline will be helpful. Chancellor Brown of New York University wisely insists that we need more "teachers" in our schools. The annual expense for public education in the United States now amounts to about two billions of dollars, and certainly we have a right to demand that such a vast outlay should show more notable results than it has shown. Those who have the training of youth in their charge must be equipped, not only to give them facts of science and history, but to draw from those facts the lessons that will be helpful in their own efforts to solve the riddle of life. And it will be impossible for them to impart those lessons unless they themselves have learned them well. "The best way to inculcate character," says a writer in the *Philadelphia Public Ledger*, "is for the teacher himself to set a pattern which it is desirable to emulate. A teacher like Gummere at Haverford or Gildersleeve at Johns Hopkins was more than the most eloquent page of any printed text. Such a preceptor does not need to preach morality; he lives it, and his pupils see the light, and catch the inspiration."

The breakdown of home influence must bear its share of the blame, too. Educators are indeed prone to shift the whole blame on the parents and the home, and certainly it is the parents' duty to prepare their children to assimilate the right kind of schooling, and to reject that which is false. "The schools cannot build fine characters for their students," remarks Dr. E. E. Oberholtzer, "unless the character foundation planted by the parents is solid." And in this age of marital instability and all too frequent infidelity, it is not to be wondered at that the schools find no stable foundation upon which to build respect for the rights of God and of man.

The whole consideration leads us back to the fundamental need—religion in the schools and in life generally. Last year the New York Board of Education reported an alarming lack of high standards of honor among the pupils in its schools, and recommended the emphasizing of character culture. An Australian scientist, Sir John MacPherson, deplores the fact that the apparent objects and aims of modern education are towards a purely material prosperity, and the great realities of life are disregarded. Cameron Beck, Director of Personnel of the New York Stock Exchange, says: "National greatness depends on the moral fiber of individual generations; children must be invested with noble purposes." William B. Joyce, Chairman of the National Surety Company, urges a more emphatic instruction in honesty by the schools and churches as a means of suppressing crime—he understands the needs of religion. A New York police official advises on the crime problem thus: "Begin with the young; teach them to obey the law of God. Those who violate the law of God will not respect the law of the State." Even Clarence Darrow, arch-agnostic, reasons that youth must be trained in good habits, such good habits, however, as will enable him to forge ahead materially, and induce him to steer clear of criminality. All authorities, it is clear, see the need of a moral sanction.

We do not quarrel with Everett Dean Martin's definition of the purpose of a liberal education: "To lift men's thoughts out of the monotony and drudgery which are the common lot, to free the mind from servitude and herd opinion, to train habits of judgment and of appreciation of value, to carry on the struggle for human excellence in our day and generation, to temper passion with wisdom, to dispel prejudice by better knowledge of self, to enlist all men, in the measure that they have capacity for it, in the achievement of civilization." Nor do we deny the example adduced by Glenn Frank, that the inculcation of accuracy in the study of mathematics, of directness in language, of humanity in history, of breadth of mind in geography, of thoroughness in handicraft, of reverence in astronomy, of fair play on the playground, all teach religion. But we must insist, and the wisdom of the ages fortifies our insistence, that supernatural religion, the realization of our duty to our God and in consequence to our fellowman, must permeate education to enable it to fulfil its mission of bettering mankind morally, mentally, and physically. We cannot but feel that youth in school is not able to realize these duties fully without competent instruction, and without adherence to certain principles which have been proven by Revelation and experience, and that leaving his course of thought and action free to his own immature judgment must bring havoc. A system for developing character based upon natural principles may possibly be evolved and produce good results. But the Catholic system, basing man's spiritual development upon the Commandments of God as explained in the teachings of the Saviour, is the surest guarantee of a life useful to the world at large and, above all, salutary for the individual. Let us have freedom, but let us first be sure that it really is freedom.

Sociology**The Child That Can Be Saved**

JOHN WILTBYE

BACK in the opening of the century when juvenile courts were newer and fewer, I used to wonder what probation officers were for.

They were trying to mend, I thought, what could not be mended. It was too badly smashed, particularly when it happened to be what Touchstone describes as a child of our grandmother Eve, or, for your sweet understanding, a young woman. The child came into the hands of the court (in our town, an elderly politician with a soft heart and a weak head) after the mischief was done. The problem, obviously, was to get that child while still pausing with reluctant feet, and by a vigorous pull, to set his or her feet in the right direction.

I thought then that this pull could be best applied by the school attendance officers. I still think so.

In the town that I knew, the "truant officers" were, for the most part, an intelligent group of men and women, headed by a chief whose horror of anything new began at Appomattox. The happy circumstance that he spent most of his time placating politicians to insure his retention on the payroll made him something like a stranger in his office. Thus his department escaped utter ruin, but whenever he came in, work stopped. His policy was "We'd better not be too hasty," and he knew no other, this good man who long ago had forgotten what haste meant. Hence it fell out that his subordinates were free to do their work as they saw fit. Many saw fit to do it well, while, at the same time, carefully avoiding offense to the politicians.

One whom I recall vividly, a big, hard-headed, human-hearted, understanding sort of woman, ranged her district by day and by night, and often applied the pull so vigorously that the reluctant-footed youngsters stood face-about. Like many another pioneer she had never been spoiled by an education. She knew little of technique, but very much about how to solve youthful difficulties and to make them stay solved. Considering the environment in which she worked she did wonders. The juvenile court, an untried venture, was piloted by a gentleman who despite his soft heart and weak head, had in the dim past been an asset to his party, and hence was deserving of a reward. Her own chief helped her most by his absence, while the probation director in the juvenile court was a radical person who lived to be indicted in 1918 for urging resistance to military conscription. At that time, however, his main activity was to apply his doctrine that there was no such thing as free will to the treatment of the delinquent wards of the court; often with demoralizing results. The wonder is that my attendance officer was able to do anything at all.

Her effectiveness was rooted, I think, in her understanding that truancy was not a juvenile disease easily diagnosed and cured, but a symptom which indicated one or other of half a dozen disorders. Her business was

to discover what disorder was present, and the cause.

Although this understanding is now a commonplace of the texts, even yet many of our juvenile probation officers work on the theory that truancy is a specific disease, to be cured by a liberal application of the switch, or its equivalent. In far too many instances, there is no real cooperation between them and the school attendance department, and, worse, no practicable method of effecting a liaison. Investigating a case of truancy, the attendance officer goes into the home, not to certify the fact of truancy, but to ascertain its cause. If he knows his business, he will note the home and its neighborhood, interview parents, the truant's older brothers and sisters, and, if necessary, a neighbor or two. In some cases, he need not seek far before he discovers a type of improper guardianship so serious as to oblige him to lay his evidence before the district attorney. In others, perhaps a majority, the improper guardianship will hardly call for legal intervention. But surely some remedy is needed. The attendance officer sees the danger. The probation officers of the juvenile court do not. Overworked as most of them are, they in all probability will not thank him for directing their attention to the case, and he knows it. In the long run, the disorder will be neglected until the child is brought before the juvenile court, and, if not committed to an institution, put under the care of a probation officer.

Once more the old doctrine that a stitch in time saves nine, has been rejected.

My criticism is not directed against the modern probation officer, but against the imperfect system under which he works. When he comes in the patient is on the table, and the prognosis is bad. Like the surgeon, he must take a chance—and he takes it, wishing that people had sense enough to get at the disorder in time, and avoid operations. Thus is the effectiveness of our probation system sadly crippled. It is so busily occupied in trying to mend what can't be mended, that it is distracted from its proper work of mending the mendable. Some of us remember with what keen appreciation we read O, Henry's "The Guilty Party" on its appearance nearly a quarter of a century ago. "Liz" once the child of the tenements and now the frowsy flapper in the backroom of a cheap saloon, is not the guilty party. "The guilty party you've got to look for in this case," comments the Recording Angel, "is a red-haired, unshaven, untidy man, sitting by his window reading, in his stocking feet, while his children play in the streets." We thought that a pretty fair summing up.

So do we think today. But our methods of reaching the guilty party before he can get in his work are still clumsy, fumbling, and at best inadequate. In his recently published study, "The Juvenile Court of the District of Columbia" (Senate Document No. 236, 69th Congress) the Rev. Raymond W. Murray, C. S. C., Ph. D., writes that the modern attendance officer searches for causes as well as cases of truancy, "and the home as well as the child is her laboratory." Her purpose is not to issue warnings merely, still less to gather statistics, but to help. Whatever may be the case in the District of Columbia, I

question her ability to give much time in most of our school centers to intensive work of this kind, sorely as it is needed. That must be done in an increasingly larger measure by private associations, since, apparently, the reluctant-footed child, the child that can be saved, is the peculiar charge neither of the attendance officers nor of the juvenile court.

Indeed Dr. Murray points to this solution when he writes that "the most hopeful" trend, apart from "the tendency to discover cases of potential delinquency in the schools and to deal with them immediately through the spiritual and material resources of the community . . . especially by stimulating and assisting parents . . . without having recourse to State action" is found "in the development of private agencies." Once more do we see the need of that intelligent and unselfish spirit which saves the child through such organizations as "The Big Sisters" and "The Big Brothers." It seems to me—especially since in this day education is our national religion—that a most valuable preventive agency can be found in departments of well-trained and well-paid attendance officers, working in close cooperation with the juvenile court, and with private child-caring agencies.

With Scrip and Staff

A CURIOUS turn in modern thought is that of blaming the Church for paying too much attention to the individual and not enough to the group, or to "humanity," or to society at large. The Rev. Dr. John Haynes Holmes has been enlarging a good deal of late on this theme, in his comparisons between Christianity and Judaism. But I must say I find it anything but easy to see how this particular point of view can be reached by a Protestant preacher.

For certainly the glory of Protestantism, in its palmy days, was held to be the exaltation of the individual at the expense of the religious society known as the Church, with her established works of mercy and charity. The work of "isolating the individual soul," to quote Dr. Holmes, was looked upon as a triumph. Sacraments, priesthood, laws, customs, obedience and vows that would bridge that isolation were ruthlessly snapped and scrapped for the individual's sake.

Now, in the sad, cold light of the twentieth century, Dr. Holmes sees that all this isolation is an "error." I agree with him: a most costly error, one that cost the world a Thirty Years' War, a World War and much besides. But it was not Catholic Christianity, traditional Christianity, that produced separation amongst men where Christ planned union.

SO little indeed was any kind of isolation intended by Christ that He made as a condition of His discipleship that men should love one another: "By this shall all men know that ye are my disciples, that ye have love one for another." And His Beloved Disciple took care to point out that this love should not be "in word, nor in tongue, but in deed, and in truth."

It is just that active love for the brother in need which shows how the Church does think of humanity as well as individuals: and it is there too that the true Catholic finds the hardest struggle against a world which strives to keep men forgetful of their brother's needs. Hence the difficulty experienced by the Mexican Welfare Committee, of the Colorado State Council, Knights of Columbus, in their wonderful work for the benefit of the Mexican emigrants and refugees in this country.

This committee has labored to create a more humane feeling toward these people, not only among those who are in direct contact with them, but among people generally, in the communities where they work, to the end that they might have better housing, sanitation and general living conditions, better provision for their religious welfare and more just treatment from public officials than they are now receiving. Yet in doing so the committee met with obstacles. Says their report:

Your committee has combated these bad conditions and has tried by various means to arouse an interest in the religious and social welfare of the Mexican people, but racial hatred, indifference and wilful misunderstanding are so ingrained that it is doubtful if we have attained but a small measure of success in this respect.

As near as can be learned there are about 75,000 Spanish-speaking people in the State of Colorado. This year, 1926, there will be about 15,000 workers in the Northern Colorado sugar-beet districts, about 3,000 in the Arkansas Valley and over 1,000 on the Western slope, probably 4,100 more in the Northern Colorado coal-mining districts, and unknown numbers in Denver, Pueblo and other industrial centers.

These workers are brought north in the spring by the thousands from Texas, New Mexico and Old Mexico and most of them are returned in the fall. . . .

This moving about is a bad thing for the Mexican worker because he is not able to establish a fixed abode nor to give his children educational advantages, and a good portion of his earnings is used up on railroad transportation. . . .

Contrasting the difficulty of caring for such a floating population by the local parishes, the report points out how the seeds of distrust are sowed in the hearts of the Mexican worker by the activities of Evangelical missionary societies, who "are not making permanent church members out of these Mexicans so much as preparing their minds by their anti-Catholic teachings for the acceptance of the Red Socialist propaganda with which many of them will eventually come in contact." The returning Mexican is made a hero of by his neighbors.

By our neglect of the religious and social welfare of these Mexican people we may be and probably are adding fuel to the flames of religious persecution now being carried on against our fellow Catholics in Mexico by its present Socialist government.

To relieve permanently these bad conditions, it will be necessary to check this migration, bring about better housing on the ranches and in some of the colonies near the towns—provide for their spiritual and religious needs and, in particular, for the religious instruction of their children.

To accomplish this end a practical plan of action has been mapped out by the committee, Messrs. Thomas F. Mahony, Chairman, Frank F. Dolan, and Dr. D. L. Fitzgerald. The Great Western Sugar Company, also the Holly and American Sugar Companies, have promised cooperation in the housing program, and colonies have been established near the factories; thrift programs have

been set on foot, cooperation of nurses and charitable agencies secured, and the "Civics Catechism" of the N. C. W. C. used for instruction, and catechetical classes started. The Diocesan Council of Catholic Women has done splendid work, supported by a benefit store which it conducts with volunteer help.

A well-known Denver priest was quoted as saying that the action of Mr. J. K. Mullen, Past Grand Knight of Denver Council, in giving a site and funds for the erection of the beautiful St. Cajetan's church for the Spanish-speaking people of Denver, would practically solve the Mexican problem as far as that city is concerned.

LET us hope that this example from the Rockies will be felt further East. The courage of Father Fehrenbach and his brother priests in testifying for the Pittsburgh miners is another example of the practical side of that Christian unity, which we are apt to forget when our own comfort is at stake.

Overcoming a popular prejudice not unlike that felt against the Mexican immigrants, the Santa Maria Institute, at 20 West Thirteenth St., in Cincinnati, is now in its thirty-second year. Conducted by the Sisters of Charity, the Institute has as its object: "Religion, Americanization, education and social service among Italians, and general welfare work where needed, regardless of creed or nationality." A magazine, in both Italian and English, is also published, *Veritas*. Those who feel discouraged as to Italian conditions in this country, will do well to write for a copy of the annual report.

IF none of these examples can convince a person that the Church looks to "humanity," I think a glimpse at Makogai, the New Zealand counterpart of the well-known leper colony of Molokai, may suffice. In 1911, when this asylum was first opened, there were some forty lepers. Now, seventeen years after, that number has grown to five hundred.

To quote from the *New Zealand Month*:

The asylum of Makogai is not as desolate as that of Molokai, but its inhabitants are the same and though nature may spread its mantle of beauty everywhere, that very inanimate beauty seems but to throw into greater relief the sufferings of diseased mankind. The work in such a "hell," as Robert Louis Stevenson calls it, is carried out by twelve white and ten native Sisters. Twenty-two pairs of hands to tend constantly to the ceaseless requirements of suffering outcasts. Are any of our big hospitals in New Zealand equipped with so small a staff? No, and our hospitals are concentrated within one block, and there is wanting in them nothing as regards material necessities.

The *Month* tells also the story of Sister Suzanne, one of the Sisters from the Makogai asylum, who gave a description before a ladies' society of the work the Sisters daily carry out in their great labor of mercy. Afterwards an enthusiastic hearer explained: "Oh, Sister, you are wonderful! I would not do your work for one thousand pounds a year." "No," quietly replied the Sister, "neither would I."

In that simple answer is the philosophy behind all the relations of the Church with humanity.

THE PILGRIM.

Literature

The Catholic Book Club

FRANCIS TALBOT, S.J.

ON the last line of an article published in this column two weeks ago, I suggested that Catholic literature in the United States "had been relatively stagnant for more than seventy-five years." I did not intend to limit accurately the period of stagnation. The seventy-five years preceding the Civil War was not precisely a period of stagnation; it was one of destitution, not alone in Catholic literature but in our general national literature. In my statement, neither did I overlook the evident fact that during the past seventy-five years an ever-increasing number of remarkable Catholic books has been published. My contention had nothing to do with these books of quality. It concerned their rarity, as also the books that should have, but had not, been written.

It was in 1856 that Brownson asserted: "We are approaching the period when Catholics are to make large contributions to our American national literature." He judged, I presume, that Catholics were breeding and immigrating numerous enough, that they were growing cultured enough, that they had attained sufficient freedom and respectability to take a larger part in the national life than they had been capable of doing theretofore. I suspect that he thought he heard a resurgence of Catholic spirit brewing in the national pot, that he believed he saw a few roseate streaks in the eastern sky heralding a more brilliant day. But though the brew has kept bubbling, and though the dawn has been sending out bright streaks, the breakfast is not yet ready. It is still true that "we are approaching the period" prophesied by Brownson. It might honestly be said that Brownson used the language of astronomers, who speak of a planet approaching another planet. It does take a tediously long time for a planet to complete its approach.

There seems to be a general discontent about the progress made in the creation of a distinctively Catholic literature in the United States. The grumblings do not concern the purely cloistral literature, about which I spoke in the earlier article. They refer mainly to the laical Catholic literature. Books for the cloister are not lacking in numbers, though they may lack elegance of style and diction. They are written not for the eye but for the soul, not by artists but by apostles. They may rest in the peace that they engender.

The hope of Brownson and the desire of contemporary critics is for the creation of a robust and beautiful body of Catholic laical literature. There is a craving for this on the part of our educated classes. There is an absolute need for it in regard to the younger generation whose vision has been sharpened by college training. Artistic and intellectual wants have been born in them; standards of excellence have been held before them. Unless these sharper critics, who are far harder to please because they are young, find beauty and elegance and attractiveness in the Catholic book, they will seek such qualities in the

general literature, that is too often heretical and immoral. It is needful to keep sounding the warning bell against the dangers of bad books. But something more constructive must be done by way of substituting good books that have all the attractiveness of the bad.

The creation of such a body of Catholic literature as that to which I have referred cannot be accomplished by a snap of the fingers. It cannot be brought about, I fear, by conscious effort, inspired even by the noblest inspiration. A Catholic literature cannot be ordered as can a cake. The ingredients of a cake can be assembled, and so can the makings of a literature be prepared for. We can influence the conditions that are necessary for the writing of better Catholic literature and we can give our commendation to these better books when they have been written. Authors may be stimulated and encouraged, and readers may be roused up to a finer appreciation.

All that I have been saying in this and some earlier articles has been leading up to the announcement of some constructive plans for the benefit of Catholic literature. It is shocking to discover that a colleague is beforehand in the writing of my story, that he has revealed the announcement that I so jealously reserved. Unbeknownst to me, as our forebears would say, "The Pilgrim," in *AMERICA* for last week, carried the news and the details of the formation of the Catholic Book Club. His revelations can be excused, however, on the grounds that he made them with a grace and a courtliness that would mark my bow as awkward and crude. He said so many effective things that I would be proud to quote his entire column, "With Scrip and Staff," and call it my article.

Some months ago, there was conceived the notion of remedying the lack of a large library of good Catholic books and of concentrating the attention of the Catholic reading public on these books, by attempting to organize a distinctively Catholic book-of-the-month club. Similar associations of book-lovers, in the field of general literature, had aroused tremendous interest. It was felt that something of the same results could be secured in the Catholic garden.

The project was suggested to various persons on diverse occasions. The reaction to it was almost always the same, a spurt of enthusiasm quickly damped by an afterthought of pessimism. These persons judged that anything which was designed to increase the writing of better Catholic books and to extend the knowledge of these books was most commendable. They had grave doubts, however, that there were enough Catholic books published during the year to guarantee one each month, and enough readers of Catholic books to justify the service. Everyone seemed to be personally enthusiastic in affirming his own support and interest, but to be despondent about his neighbor's apathy.

A Catholic book-of-the-month club, nevertheless, was ventured. A most competent and highly intelligent Editorial Board agreed to pass opinion on the current books of Catholic interest. This selecting committee will consider the books issued by all the publishers, Catholic as well as general, will approve of that one volume which

it considers most expressive of the Catholic attitude, and will recommend it to the attention of the Catholic and non-Catholic reading public. Its purpose is not limited to the choice of a good book but may be easily enlarged to the stimulation of better books.

Such books as this committee recommends are to be forwarded month by month to those readers who subscribe to the project. It is characteristic of the American Catholic to resent dictation in matters other than those of Faith and morals. He is an individualist of the most radical type. He chooses those books—that he chooses. But even an individualist, jealous of his free-will and liberty, might conceivably accept suggestions about the quality of the books. He does allow himself to be attracted by advertisements and he is not altogether unmoved by reviews of books. And so, when a selecting committee is composed of Monsignor Belford and Dr. Walsh, of Michael Williams and Father Gillis, of Father Parsons and Myles Connolly, and of Kathleen Norris, it is not unlikely that even the most arrant individualist may be slightly induced to read what such a committee has read and approved. However estimable this selecting committee may be, it is not a board of dictators. It assumes no prerogatives of infallibility and exercises no powers of an inquisition. It is merely a human kind of machinery that humbly seeks the best among the multitude of books, and then favors the Catholic readers with the data of its quest.

Now that the organization of the Catholic Book Club has been completed, there remain but two matters that must be satisfactorily settled. The first of these is the securing of outstanding books by authors who are Catholic or who have the Catholic spirit; and the second requisite is that of guaranteeing several thousand readers for these books. It need not be said that without outstanding Catholic books we cannot allure Catholics to interest themselves in Catholic literature; in the same way, without a large body of Catholic readers we cannot induce our writers to attempt the production of these same notable works. It would seem that the stagnation in Catholic literature, mentioned before, is reducible to a vicious circle. There is not a Catholic literature because there are not Catholic readers and there are few Catholic readers because there are so few fresh, original, popular Catholic books worthy of being read. As in every vicious circle there is an aperture; so there is in this round of reasoning. It is less troublesome to split the circle in two and to fit the arcs one into another. This is the thought of the Catholic Book Club in its creation. It hopes to supply the literature and it seeks the interest of the reader.

In the actual fulfilment of any constructive program, plans often prove fallible and hopes are sometimes fallacious. So it may be with the Catholic Book Club. But such hearty endorsement of the movement has been given by so eminent a scholar as Cardinal O'Connell, and by so many other leading members of the Hierarchy, that ultimate success in the creation of a better Catholic library and the stimulation of a more active Catholic body of readers is fully assured. The prophesy of Brownson in 1856 may be about to come true.

REVIEWS

Modern Catholic Prose. By THEODORE MAYNARD. New York: Henry Holt and Company. \$2.50.

It is just about a year since Theodore Maynard's "The Book of Modern Catholic Verse" appeared, and now it is joined by a companion volume on Catholic prose. One feels helpless in the presence of any anthology, let alone one of this kind. It is like being a small boy, left alone in a banquet hall: one walks round and round the table, eyeing this delicacy and that, stealing a bit of cream fluff from an icing; filching an olive, and finally is caught in the act of removing the attractive and tasty cherry from the pyramid of a fruit salad. Anthologies have just that flavor of disorder; there is no actual need of progressing from page 1 to page 494, yet in this case there is a slight thread leading the reader on and on in Theseus-fashion in search of a minotaur. In the earlier volume the compiler announced his thoughts on Catholic literature; in the present one he makes modest avowal that the work is in no way as complete as he would wish, and that he has attempted merely "to bring together samples of Catholic writing which maintain and interpret a fairly high literary standard" in readable form. When one finds that Cardinal Newman's "Second Spring," Thompson's "Paganism Old and New," and Patmore's "Love and Poetry" are together in one volume; that here religion is championed by Cardinal Gibbons, Father McNabb and Governor Smith; that the relations of the Church and science are discussed by Orestes Brownson and Sir Bertram Windle; that history is rehearsed by Hilaire Belloc, Henry J. Ford and Cardinal Gasquet; that criticism is exemplified by Padraic Colum and Brother Leo; that education is defended by Bishop Spaulding and William Franklin Sands; and that lighter bits have been gathered from Maurice Francis Egan, Catherine Br  gy, Mary Colum, Louise Imogen Guiney, Aline Kilmer, Alice Meynell, Agnes Repplier, Katherine Tynan, and James J. Daly, S.J., he will realize that the full purpose of the compiler has been accomplished.

J. E. T.

Andrew Johnson: Plebeian and Patriot. By ROBERT W. WINSTON. New York: Henry Holt and Company. \$5.00.

The "Also Rans." By DON C. SEITZ. New York: Thomas Y. Crowell Company. \$3.50.

The study of the Civil War and Reconstruction periods is now popular among the delvers into the records of that historic era. No chapter is more attractive or less known in exact detail than that which tells how the Tennessee tailor's unlettered "bound boy" rose, step by step, to be the seventeenth President of the United States and the associate of Lincoln in the saving of the Union. Judge Winston presents in this volume a comprehensive biography of one of the most misunderstood men in our history, and, with sympathetic tradition and environment, has critically collected, sifted and analyzed the checkered career of Andrew Johnson to show that so far he "has not had a fair deal, that his life, though angular and old-fashioned, was honest and a real contribution to our civilization." One specially interesting chapter is that dealing with the execution of Mrs. Surratt. It shows how that unfortunate woman was done to death by the fanatical Radicals who later turned their malicious efforts to compass the ruin also of President Johnson because of his refusal to agree to their program of political and social destruction for the South. If it is better to have run and lost than never to have run at all, those of the present generation who are bitten by the ambition to attain public office may learn some useful lessons from the stories Mr. Seitz tells of the eighteen distinguished men who made the great political race and missed the Presidency. The names of Burr, Calhoun, Clay, Webster, Douglas, Seward, Fremont, Greeley, Tilden, McClellan, Blaine, Hancock and Bryan do not exhaust the list that takes in the range of American politics for a century. Portraits and many cartoons aptly illustrate the spectacular struggles of our political history. The author has had a long career as a journalist and political writer, but, in spite of this, his book has numerous inaccuracies of fact and date, thus pre-

sending another instance of the danger of trusting to unverified "personal recollections" in the compiling of historical treatises.

T. F. M.

Literary Art and Modern Education. By FRANCIS P. DONNELLY, S.J., New York: P. J. Kenedy and Sons. \$1.75.

In his "Medieval Rhetoric and Poetry" Charles Sears Baldwin, of Columbia University, speaks of "my friend, the Jesuit scholar, Dr. Donnelly." That the term "scholar" was used appositely is convincingly shown in this series of studies and observations gathered from patient years of teaching and writing. Father Donnelly has circled around his subject, viewed it from aloft, felt the close contacts of long intimacy, and best of all, loved it as something more than a trade or a profession. For this reason he resents strongly and condemns severely some modern theories and tendencies in education. His strictures on the mental tests, so popular in many schools of education, will seem a bit severe to some enthusiasts; because this bit of Babbitt has, in many quarters, such a sacrosanct character that it must seem like heresy to hear it denounced. One may not agree with all that Father Donnelly has to say about the "Traditional Education," yet he will find himself in accord with the basic contention that education must come back to some unifying principle. In this attitude the author will have many staunch supporters. It formed the chief appeal in the inaugural address of President Arthur Stanley Pease of Amherst, and is more in demand by educators with experience and vision. The author's sense of humor and familiarity with epigram color all his discussions and lighten the sting of his lash; what might otherwise have been heavy and dry reading has been spirited and stimulated by the exercise of the "Art of Interesting." If one were to find fault with the book, it would probably be because it contains too much. There is small hope of absorbing in one reading even a portion of any size of these reflections and observations of many years.

E. J. O'C.

Edmund Burke. By BERTRAM NEWMAN. New York: The Dial Press. \$2.50.

The author of "Cardinal Newman" has written much the same kind of a literary biography of the greatest orator in the English language. Edmund Burke lived in an age when Parliamentary oratory was a virtue, and not the bore it has now become. And he, says Mr. Newman, is "the only orator of our speech whose words have passed into literature," the only one "to leave certain speeches which, by common consent, form part of our literary heritage." It is from this viewpoint and from that of Burke's political principles that the biography has been written. On Burke's private life or domestic affairs, there is little insistence. When Burke caught his first sight of England in 1750, at the age of thirty-one, his life as an Irishman was practically finished. He threw himself into the complex and rotten circles of politics. He was of the minority party during the greater part of his career; and though he was the intellectual support of his party, and the spokesman for it, he was never given a place in the Cabinet when his colleagues were in the ascendancy. His judgment was not of the best, his political indiscretions were at times of the worst, and his irritability and intractability were bars to true leadership. The greatest of Burke's speeches were in the opposition. Thus, he advocated the cause of the American Colonies against Lord North in a series of magnificent orations. His attacks on the Government, in behalf of India and against Warren Hastings, were equally magnificent, and similarly futile. He never ceased to plead the cause of Ireland as against the Protestant junto, though he himself was not a Catholic. He espoused the cause of the Catholics at the time of the Gordon riots. In regard to France, his policies of opposition to the Revolution and of declaration of war by England, were more favorably received. But all through his stormy life, Burke seems to have been the upholder of the unpopular side. The present biography is a critical examination of his oratory, his principles and his political philosophy.

F. X. T.

BOOKS AND AUTHORS

Mantuan Echoes and Sketches.—Out of the interest and enthusiasm displayed for St. Aloysius by the Reverend C. C. Martindale, S.J., during the recent tercentenary has developed "The Vocation of Aloysius Gonzaga" (Herder. \$2.75), a new interpretation of the patron saint of youth. One almost suspects that the author, following Macaulay, rather overdraws some of his characters and situations to help the Aloysian contrast which follows, though the Saint really needs nothing to set him off. Father Martindale emphasizes particularly the fact that the youth's life was made up of no mere negative virtue, much less of sentimental pietism, but that Aloysius was a virile character, deliberately choosing holiness for his career, and carrying out his program in spite of obstacles both from his own nature and from extrinsic circumstances. The last chapter offers a splendid summary of the saintly boy's character, and for many American readers it may possibly serve as a better introduction to the story than the less interesting genealogical chapter with which it begins.

Though for three centuries the Gonzaga family was intimately identified with the life and history of Mantua, today the name has little significance outside of its connection with Aloysius, whose heroism and holiness have made it world-wide. However, the story of the Lords of Mantua, to whom Aloysius was related in a collateral line, is not without its own interest and historical value. In "The Gonzaga—Lords of Mantua" (Brentano's. \$5.00), Selwyn Brinton sketches the men who, from Luigi, founder of the dynasty, to Duke Vincenzo, last of the line, helped to make Mantua the city that she was in the Middle Ages, both politically and artistically. The Gonzagans are men and women of different types and characters, not a few of them rank scoundrels, but withal, they mostly stand out as great rulers and earnest promoters of the humanistic culture and Renaissance art that made Mantua the rival at times of Milan, Venice, Rome, and even Florence. It is the author's thesis that the strong and fairly just rule of the Gonzaga lords preserved the independent existence of their State which was constantly threatened by powerful neighbors, and filled their courts with artists, poets, and humanists who gave new splendor to the ancient city. The volume is as much the story of Mantua itself, her churches, her palaces, and her art, as it is of the Gonzaga lords. A splendid collection of illustrations adds to its interest.

Daedalus and Mars.—Capt. J. L. Hardy, late of the Connaught Rangers, writes very interestingly of his experiences in German military prisons in "I Escape" (Dodd, Mead. \$2.00). He is quite competent to speak of the strong and weak points of a goodly number of prisons, due to the fact that his premature departures and forced returns were usually followed by prompt transfer to what his captors deemed safer quarters. However, his technique improved with practice, till at last he eluded pursuit and, traveling the width of Germany on forged passports, crossed safely into Holland.

History and fiction alike have contributed to the traditions that cling round the French Foreign Legion. The glamor of its name may have been one factor that prompted Bennett J. Doty to work his way to Europe in order to enlist in that redoubtable war machine. But after the campaign against the Druses in Syria, things grew dull and the illusion faded. What followed Mr. Doty's attempted escape was told in the papers last year. "The Legion of the Damned" (Century. \$3.00) is his own account of his experiences in the Legion and in French prisons.

The non-stop distance flight of the Columbia from Roosevelt Field to Germany is only one of the "Record Flights" (Dorrance. \$2.50) recounted by Clarence D. Chamberlin. The others are the endurance flight made a couple of months previously, which brought back the record to the United States, and the flight from the Leviathan to shore, made last Fall. Later chapters of the book narrate many other interesting and even thrilling adventures in the air, all of which Mr. Chamberlin, with the help of a "ghost writer," has woven together into a very readable book.

Out of Darkness. The Marloe Mansions Murder. Daisy and Daphne. Shadows by the Sea. The Blade of Picardy. Men Are So Selfish.

Just before the war Charles Feversham, an artist ostracized by his fellows in England on account of a social crime, had wandered off to a little Belgian farm where with an adoring wife and two charming children he lived in obscurity and as the mood took him continued his painting. The outbreak of the war meant nothing to him, as he thought, but all unwilling he was soon drawn into the vortex; for once again he was thrown in with his old friend, now an army officer, and came face to face with Colonel Blairburn, the man he had wronged. How the artist redeemed himself; how the wife recovers a lost faith and the Colonel through the children forgot to curse and came to forgive is the burden of "Out of Darkness" (Stokes. \$2.00). Kenneth Graham does not tell a war story but rather gives a psychological study of the above characters who, at first confused and stunned in the welter of world conflict, finally saw the light that comes from belief in Divine Providence.

A glance at the title of "The Marloe Mansions Murder" (Dial. \$2.00) by Adam Gordon Macleod, tells us that here is another specimen of the now vast literature according to which inexorable justice triumphs in the long run over the cunning of the criminal. But as the author in his dedication observes that the perfect reviewer must not disclose the plot, no remark may be made to rob the perfect reader of his anticipated thrill; and yet it may be well to recall that the perfect reader of such tales is not an expert in puzzles but a somewhat indolent seeker after recreation who balks if the working out of a plot becomes too complicated; as, it may be hinted, happens here and there in this particular murder. These details, however, are easily skipped and it can be truly said that the murder, the detectives and the setting make a whole vibrant with the unexpected and full of healthy human interest.

Somewhere near the end of the first third of "Daisy and Daphne" (Boni and Liveright. \$2.50), Rose Macaulay makes a revelation which explains certain mystifying situations. What this revelation is, cannot well be told by the reviewer. Daisy is a direct contradiction to Daphne in character, and yet their lives coalesce in a startling way. They both come to their undoing, but it is Daphne that principally survives. Or rather, it is the third character, Marjorie Wynne, that is triumphant. The novel is a remarkable piece of psychology, illuminated with the mordant wit and satire, packed with the sharp criticism of men and things, made incisive by the powerful characterizations that have made Miss Macaulay famous in her "Potterism" and her "Told by an Idiot."

J. Jefferson Farjeon, in "Shadows by the Sea" (Dial. \$2.00), tells a tale of mystery fully equal in merit to his previous successes, and not less crowded with thrilling incidents. In plot and characterization, too, it is agreeably original. The author has evolved a technique for piling puzzle on puzzle without confusing the swift, orderly march of his narrative. The final solution is quite satisfying, but it is not reached until the reader has been skilfully led through a maze of mystery, humor, and light romance.

The closing scenes of the brief empire of Maximilian in Mexico form the background for Fred McLaughlin's historical romance, "The Blade of Picardy" (Bobbs-Merrill. \$2.00), in which François de Vigny relates his own career of chivalrous endeavor in the service of the Throne and of his lady love. The fact that the helpless damsel's sympathies were all with the republican cause plunged François in a series of adventures from which it seemed impossible to extricate him. But luck and daring and swordsmanship won their way against all odds.

It would scarcely be fair to Horace Annesley Vachell to attempt to state in a brief notice the situation which he creates in "Men Are So Selfish!" (Putnam. \$2.00), for without the author's skilful treatment it might appear either impossible or indelicate. Yet under Mr. Vachell's tactful and convincing development it proves to be neither. His confidence in his own powers, revealed by the frankness with which he sets forth his thesis in the title, is amply justified by this sugar-coated satire of the male sex.

Communications

Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.

The Price We Pay

To the Editor of AMERICA:

Do Catholics sufficiently realize that the pagan teaching and influence of many secular schools has a positively sickening and deadly effect on the mind and heart of the ordinary run of Catholic students? Are they convinced of the fact that it robs young people of all that is beautiful in them just as an internal disease might rid the countenance of the flush of youth?

Probably no warfare against our altars and against our Government is more insidious than the false teachings and un-Christian spirit of our colleges and high schools. They are turning the song and laughter of many into sin and hate and in many cases practically quenching the very light of Faith.

I am not laboring in abstractions. Here is a bit of "philosophy of life" that should give Catholics who offer plausible reasons for sending their boy or girl to secular schools some pause. The author is a youth of scarcely seventeen summers who has been in a public high school but two years.

Generosity? . . . Can one really be generous? . . . Is not the giver after all selfish, hypocritical? . . . Even giving for the honor of God seems to me hypocritical. . . . No one should come between man and self. . . . God is so far away. . . . I went to confession . . . but with no purpose of amendment! . . . Is confession worth while? . . . Should not our actions be valued only in so far as they benefit the subject? . . . Religion depends on emotionalism . . . etc.

We are buying fool's gold at a dear price when we allow our God-given charges to secure degrees at paganized secular colleges. We are simple enough to give in exchange for the tinsel gold of perhaps better material conditions and for the lure of a "social" standing, the priceless gift of faith and the loss of an immortal soul.

Are Catholic laymen, and clergymen, too, really giving the school question the attention it deserves? Certainly some cannot be blamed for having to attend even a public high school, when no Catholic school exists at a convenient distance. Is it not a wiser investment, one is tempted to ask, to provide more good schools under loyal Catholic supervision, even at the expense of less ornament and embellishment of some of our churches? Is not the Catholic school and college the Altar's strongest pillar of defence?

Woodstock, Md.

G. A. ZEMA, S.J.

Religion in Social Work

To the Editor of AMERICA:

Father Garesché's article, "The Religious Element in Social Work," in the issue of AMERICA for April 7, was most timely and welcome. Curiously enough it appeared just after it had been decided to devote one session of the National Conference of Catholic Charities to the religious aspect of family case work. Father Garesché's article is a challenge to Catholic social thinkers and social workers to prepare to discuss this phase of our work on which, as Dr. O'Grady says, "we have been too inarticulate." It is encouraging to know that some effort is being made toward developing a technique for this part of our work as we have already developed one for the health and recreational. We can look forward hopefully, then, to the meeting of the Family Division of the Conference in St. Louis.

Father Garesché's suggestions "to establish definite and organized means to help the Catholic social worker, to keep the Catholic spirit of supernatural charity and to increase it" are worthy of consideration. In no other profession are the spiritual resources of the individual drained almost daily so dangerously near the zero point. Recently it was the privilege of the staff of the Catholic Charities here to experience the spiritual refresh-

ment of a retreat given by Father Reiner, S.J., a leader in social thought. The wisdom, understanding, and knowledge of one who shares our interests were of particular value and inspiration. It is hoped that our spiritual program, which has only begun, may soon be extended to include also Catholic workers in other agencies.

Perhaps the outstanding contribution being made to the field of Catholic charity in the enrichment of the lives of individual workers is that of the National Catholic School of Social Service, Washington, D. C., which is maintained by the National Council of Catholic Women. Here in a resident school the novice social worker is surrounded with an intensely religious atmosphere. During the period when she learns the symptoms, diagnosis and treatment of social breakdowns, the student in her new field is reinforced with all the treasures of her Catholic faith.

Cincinnati.

ANNA M. DUBRUL.

"What Can a Layman Do?"

To the Editor of AMERICA:

May I mention the work of some of the laity in England?

About five years ago the Catholic Evidence Guild had its birth and now is flourishing in many of the cities. When Catholics join the Guild they undergo a rigorous course of instruction given by a priest. Classes are arranged about thrice weekly. After a certain period pupils are appointed to give their special papers before the class to see if they can ably answer the criticisms of their colleagues. Competent and good speakers of both sexes take their stand publicly.

In populous squares, parks, etc., with the crucifix as their emblem, on Saturday and Sunday nights, these zealous propagandists are found. Often intelligent questions are asked of them and usually they have a good audience of both Catholic and non-Catholic folk.

Mr. J. Steed, of Ward and Steed, Catholic Publishers in London, is the organizing secretary and would give you fuller knowledge of the Guild. In London, I believe, the attackers may seek information by using books from the Guild's library.

I cannot give you any statistics of conversions through the Evidence Guild, but I am sure the secretary would be delighted to do so.

Philadelphia.

WINIFRED M. FEENEY.

Obligation and Enforcement

To the Editor of AMERICA:

According to a local paper, a Federal Judge recently released the following cryptic remark: "It is a fact that people generally will not perform their obligations until they are obliged to."

I have been dissecting this sentence, trying to discover just what His Honor meant. Of course, ripped out of its context, as it is, it reads far from well. It is susceptible of several meanings. Just what interpretation the jurors who heard it placed upon it, I cannot say.

What the Judge meant to fulminate is apparently this: "It is a fact that *people generally* will not obey the Volstead Act until Federal courts, with cops, spies, snoopers, ex-convicts, murderers and other such gentry, employes of the Federal Government, stampede them into doing so, in various and devious ways." Thus amplified and clarified, the dictum smacks of truth, and what a smelly mess of fish it is!

As a matter of fact, "people generally" feel that they have no moral obligation to keep that piece of foolish and sumptuary legislation called the Volstead Act. Common sense, ethics, and the habitual practice of the more enlightened and civilized citizens of our country convince them of this. The Honorable Judge would hardly say that "people generally" will not steal or rob or murder until the Federal Government compels them not to do so. "People generally" do not steal or rob or murder, out of a sense of decency and a regard for the rights of others, and not because there are laws forbidding them to do so.

Baltimore.

J. J. A.